

The ROSICRUCIAN MAGAZINE

*Rays From
The
Rose Cross*



FEATURES

...

Hypnotism—Mental Assault

The Essenes—A Study

America Needs New Press Agent

The Assimilative Process

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BY MAX HEINDEL

Christian Mystic and Occultist

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Dedication



I have etched love on the pages of my heart

So day by day

As I turn the leaves patiently apart

My thoughts will play

Upon the harp of tender memories

With fervent tone—

The splendour of life's changing harmonies

In magic shown.

The sweeping chords like mighty ocean, surge

Through my blood stream—

And feed my hungry soul with patient urge

To live each dream.

For Love is a Torch with far searching power

In glowing light or in its darkest hour.

—*John Proctor Mills*

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

Hypnotism--Mental Assault

By KITTE S. COWEN



It is quite impossible for anyone really to understand the phenomenon called hypnotism unless he or she has some realization of the finer vehicles of man, the physical body being the only one visible to the majority of mankind. Nevertheless man has three more vehicles, all quite necessary for his material existence, namely: a vital body, a desire body, and a mental body, each of which has a very specific work to perform in the process of physical existence.

The vital body is composed of physical substance several degrees less dense than that which forms the dense body. This vehicle is the *channel* through which the solar forces flow into the physical body, and *determines the direction* in which a given force is used. But that force is supplied *outside* of the vital body and can be used either for good or evil according to the dictates of the one controlling it.

Ordinarily, the invisible bodies of man are acted upon and governed by his own *will*. Every impulse to action that comes from *within* originates in the will of the man himself; while every incentive to action arising from *outside* sources, often referred to as circumstances, originates in the will of others. To control deliberately another person by means of will power is mental assault, and is even more atrocious than is assault on the physical plane. It is this mental assault that is called hypnotism.

When any one is victimized by a hypnotist he ceases to be his own master and loses his ability for independent thought under the spell of the hypnotist's suggestions—which are in fact really commands, because the victim has no choice, but actually has to obey when the command is given.

In order to hypnotize a person for the first time the hypnotist usually makes certain passes over the subject and gives suggestions which have the effect of forcing the vital body head of the individual down from the dense body head to the shoulders of the victim, where it lies around the neck closely resembling the thick rolls of the collar of a sweater. The dense body brain is then open to the entrance of ether from the hypnotist's vital body, which displaces that of the person being hypnotized.

—∞ The Current Outlook ∞—

Note that it is the ether belonging to the hypnotist's vital body which now permeates the brain of the person being hypnotized and not his own vital body ether, which he is able to control through the exercise of *his own will*. Now, the vital body brain determines the direction in which a given force is used; but that force is supplied outside of the vital body under normal circumstances by the Ego itself, but under abnormal conditions, by the hypnotist; and this force can be used either for good or evil according to the dictates of the *one* controlling it, whether Ego or hypnotist, as the case may be.

Once a part of the hypnotist's vital body has been introduced into that of another person as in hypnotism, it cannot be *entirely* withdrawn when the person is awakened. A small portion remains in the medulla oblongata of the victim and forms a nucleus by means of which the hypnotist may gain ingress at any time he desires. Furthermore, the victim is more easily subdued each succeeding time, as more ether is added during each period of control, so that by degrees the poor victim becomes perfectly helpless and amenable to the *will* of his master independent of time or distance until the death of one or the other breaks the connection.

It is this remnant of the hypnotist's vital body that becomes the storehouse for commands to be carried out at a future time, involving the performance of specific acts at a certain time, day, or hour; and when the time comes the victim ~~must~~ carry out a command even to murder; yet he has no idea that he is being influenced by someone else. The victim has no choice whatever as to the ideas which he entertains nor the movements which he makes with his body. It is for this reason that hypnotism is the greatest crime on earth and the greatest danger to society.



In case of bad habits such as drunkenness, drug addiction, et cetera, the victim of the hypnotist does not overcome the fault by his *own strength of will*, but is as much controlled in that respect as if he were in solitary confinement. Although in this

life he may seem to have overcome his bad habits through the efficacy of the healer, he has not done so through the power of his own will, and should the hypnotist pass out of earth life before the victim, he will be subject just as much as ever to the evil habits the hypnotist was supposed to have cured.

The same force that creates a body on the physical plane also creates *thought* when used in the brain. There is but one creative power in the universe and that power is one of the three life forces of God. The use of this force to create physical bodies for incoming Egos or constructive thought is in harmony with cosmic law and results in good. But when an individual uses this power to subjugate another individual, as the hypnotist does, he commits a crime against God which

—∞ The Current Outlook ∞—

is not forgiven, but must at some future time be expiated by living in a physical vehicle the efficiency of which is impaired. Hypnotism is a form of Black Magic and sometimes causes what is called "congenital idiocy" in a future life.

The hypnotist deprives his victim of the free use of his brain and body. Under the law of consequence, in a future life he is then tied to a misshapen body with a malformed brain which prevents him from expressing himself on the physical plane.

Magic is the process whereby one may accomplish desired results which cannot be obtained by means of laws ordinarily known by mankind. Some individuals have investigated certain laws of nature which are unknown to most people, and have thereby become proficient in manipulating the finer forces which they control, and are using this knowledge to help their fellow men whenever that can be done in harmony with their development. Others there are, who having studied these same laws, and thereby become capable of manipulating certain hidden forces of nature, use their knowledge to gain power over their fellow men for selfish ends.



The first class mentioned are designated in occult parlance as White Magicians, the Christ, who performed many miracles being chief among them. The second class are designated as Black Magicians. Both classes use and manipulate exactly the same force—one for the good of mankind, the other for selfish power, greed, and self-aggrandizement. The results obtained by one are exceedingly good and in line with evolution; the results of the other are extremely evil, and carry a severe after-life penalty, perhaps greater than that attending any other kind of crime. And this is a fact and not a figment of fancy.

"Though the mills of God grind slowly, yet they grind
exceeding small;

Though with patience He stands waiting, with exactness
grinds He all."

Rebirth and the law of cause and effect are the two master keys that unlock the mysteries of God, of His creations, and mark the path which leads to the ultimate perfection of all things. The process is apparently slow but it is just as sure; and the quicker man learns to understand these laws and begins to work in harmony with them, the sooner will he eliminate sorrow and pain and reach the status of the superman which was destined as his ultimate goal at the very beginning of manifestation.



THE MYSTIC LIGHT



The Essenes--a Study

By EVE M. BACON

And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

Matthew 14:23.

(IN TWO PARTS—PART ONE)



It is a truism that those things most valued are seldom seen or heard. They are not flaunted to the public eye and he who seeks after them must pay a price.

It may be because of this truism that the Essenes are not mentioned in the Bible. At first glance it may seem strange that this particular sect, the most devout order of all biblical times, should be omitted from the Gospels when the two other strong orders are so often mentioned.

According to the Jewish historian, Josephus, and to Pliny and Eusebius, the Essenes were among the great parties of the pre-Christian era. Two of these, the Pharisees and the Sadducees we are familiar with, for they are mentioned time and again in biblical history. To understand the Essenes in their true light it is necessary to take a brief glance at these two leading groups and their historic background.

The Sadducees were the members of the priesthood. From the time of Moses and Aaron, the active priesthood had been vested in the tribe of Levi. Only a

Levite could become a member of this sacred party and no man who was unable to trace his ancestry from Levi, the son of Jacob, could expect to function in the Temple. Anyone could become a member of the Pharisees, but the Sadducees were a closed corporation. Under such conditions the priesthood was handed down in complete control of one ruling family. In the time of Christ Jesus it was made up of aristocratic lay families scattered throughout Jerusalem and Judea. They had gained their right to spiritual leadership through inheritance, but their actual control of the deepest interest of Jewish life had been lost for years. A sort of aristocratic bias distorted their outlook on national life, and as the people as a nation grew and their views widened through contact with other nations, the priesthood did not keep pace. As a natural consequence the people and the priesthood grew far apart.

Under the Roman rule the priesthood dabbled in politics and lost what moralizing influence they had left. They became a party who were more interested in their own well-being and the maintenance of their order than they were in

promoting the Kingdom of God. They refuted the existence of miracles, angels, or spirits, and were more concerned with their descent from Abraham than with the development of the soul.

Theirs was a proud and arrogant orthodoxy which had developed a rigid observance of the Sabbath until it became a superstition rather than a consecration. Complete externalists as they were, their frequent clashes with Christ Jesus were inevitable during the time of His ministry. In Matthew 3:7, Christ Jesus called them a generation of vipers, and their questioning of Him in regard to who would claim the woman of seven husbands to wife in heaven (Mark 12:18-23) shows their interests were more on the physical than the spiritual side.

Over and against these Sadducees were the Pharisees, the very heart and center of the Jewish nation, who put the preservation of their race above every other consideration. They were fanatical in keeping every phase of life, whether political, social, or otherwise, exactly according to the Law handed down by their forefathers. Every act must be tried by the standard of Religion. They were the interpreters and teachers of the Law and owed their influence to the knowledge of the Torah. Their very name came from their peculiar manner of expounding the Scriptures and they often derived new laws from their interpretations. The most radical principle of their dogma was in establishing the importance and all embracing influence of their religious laws. They believed the individual and State alike should be ruled by customs and laws, and even the slightest variation therefore was radical treason.

Not so the Sadducees; they argued the good of the State came first, and political actions should not be curtailed by religious scruples. To the Sadducees it was *national interest*, but to the Pharisees it was *the law*.

Christ Jesus branded the Pharisees

when He said they were blind guides and hypocrites, and warned His disciples, "do not ye after their works: for they say, and do not." (Matthew 23:3) Their fanaticism for the word of the law and not the spirit of it is continually exposed in their constant baiting of Christ Jesus, trying to trap Him in a violation of the law. They rebuked Him for His association with publicans and sinners; accused Him of breaking the Sabbath and of trying to destroy the Law. But the Christ rebuked them fully when He replied, "Think not that I come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

At least three centuries before Christ, Hellenism began to threaten Judaism with annihilation. From the time of Ezra, the Jews had been warned to separate themselves from the heathen neighbors. (Ezra 10). As the infiltration became more and more apparent,



the more zealous Jews drew apart, dedicating themselves to Ezra's ideal and they became known as Puritans and Separatists. The Pharisees were among these, but as the years rolled on and the bickerings of the Pharisees became deeper, still another group separated themselves again, and these became known as the Essenes.

During the ministry of Christ Jesus the Essenes numbered about 4,000 in and around Palestine, and were devoted entirely to a monastic, communistic life. Like the Pharisees, they had an over-developed zeal for the Law, but differed from them in their practice of charity, simplicity of life, personal sacrifice, and devotion to service. The Torah was their platform and the Law of Moses their patrimony and their obligation. Convinced as they were that no man could gain spiritual supremacy in contact with

the world, the Essenes withdrew into small colonies in the hills surrounding Jerusalem toward the Dead Sea.

There is an instinct in some men in every age and religion to adopt an esthetic life. It comes from the esoteric knowledge that the subjugation and sacrifice of the body leaves the Ego more free to seek its own interest and destiny. Buddhism is an excellent example of this, for it is primarily a system of self-martyrdom. Brahmanism has its Yogis; Mohammedanism its fakirs. The Egyptian priesthood passed its novitiate in the desert. The Therapauti of Egypt were desert monks who passed their days in contemplative idleness. The Catholic monasteries in our present day carry on the esoteric tradition.

But the Essenes were far from the negative life of the Therapauti as they were from the arrogance and egoism of the Pharisees. Their life was devoted to good works among the poor. They ministered to the sick and each member had special duties to perform in his community life.

Most of the Essenes were settled in the valley of the Engedi. Each colony had its own synagogue, community buildings for dining and concourse, and adequate provision for bathing in running spring water. Some Essenes even lived singly, usually settling by a spring and living entirely on plant life. At times they were surrounded by disciples who came to them for teaching. John the Baptist was, no doubt, one of these lone Essenes, for we know that he came from the wilderness. Josephus describes him as "a good man who admonished the Jews to practice abstinence, live a life of righteousness toward one another and love toward God and then to join him in the rite of bathing."

The Essenes' name comes from the Chaldaic language and means "bather." They were sometimes called "morning baptists" from their rigid habit of bathing in cold water at the first morning in running spring water. Outward forms, of course, to lead to inward purity.

(To be continued)

The Mysterious Lily Pond

By ALFRED BARRETT



FULL moon rode over the tops of the pines that night. It was extremely quiet, too, on that vast estate. Strange woodland noises occasionally came into being. The small maples and elms in the nearby clearing at moments took on peculiar forms and shapes. Some looked like stray ghosts intent on finding something they had lost; others near the edge of the field stood like dark sentinels at attention.

An interval of silence was followed by another interval of the most nondescript sounds. At times the entire estate appeared under a spell—as if unseen hands were feverishly at work,

Elves and sprites were surely not idle, nor any of the other elemental creatures who fill their appointed places in nature.

Suddenly there was a stirring among the trees along the path leading to the large Lily Pond that lay almost concealed by the tall grass. All activity pointed to that sylvan haunt.

As it was late autumn, many a cloud of fall leaves had fluttered into this pond. Very often in the daytime it had the appearance of a gorgeous carpet of variegated colors which fairy hands might have laid on that particular spot. Yellow, green, fiery red, ochre, sienna,

and earthy brown wove themselves into a tapestry of weird arabesques that shimmered in the wind. Under the light of the moon, however, they seemed but a mass of lights and shadows.

The gardener, who was a great reader, and very imaginative, maintained that on many an October night in the past he had seen bright rays of light surrounding that part of the woods. Others contended that this was not true. "'Tis only the will-o-the-wisp," said one of the maids who had lived at Twin Oaks a long time and did not believe in such things. However, on this silvery night a marvelous and mystical light shone in the distance. Then came a noise like that of many waters, followed by a silence—an ominous silence, as if something were to happen the next minute.

Some distance away a human figure could be discerned in the moonlight. "Can that be it at last?" said John to himself as he crouched beneath the bare branches of a young sapling. "It must be! Yes, it must be the path to the mysterious Lily Pond." By the aid of a small lantern he could see the very boards which Donny had pointed out to him so many times that summer. This was as close as it was safe to go. "Don't step over there," he could still hear Donny say. "You'll fall straight through into a very deep hole. The ugly old gnomes live down there. They can see right through the rocks, you know. They are probably waiting for us now."

John remembered every word. It was singular how the child had impressed him. Walking in the woods with him was more than an experience—it was a revelation. "You don't suppose we've been here before?" John would say to him with an inquiring look in his eye. Donny would observe him in his meaningful way and say nothing. The two would then amble on as if every step they took were on familiar ground.

In the glorious summer it was like wandering in a beautiful pleasance where the birds sang, and the flowers

told one another many a secret such as John had read about in his mystical books. At night, however, the entire place assumed a totally different aspect. It was similar to an enchanter's garden. "Bespangled with those isles of light," ran the verse through his thought as he noted the star through the trees, "So wildly, spiritually bright."

Nature was truly transcendent, John felt, as he slowly made his way along. Her blazing fall colors had stirred latent centers within him, and had driven him to art to express his newly awakened power. He must needs splash them pell mell on canvas—buddhic yellows, renaissance greens, and unfathomable blues—trusting an unseen hand would guide him as he gave form to some burning image in his brain.

Art had now become his real medium of expression. His desire for perfection and truth had at last found a vehicle. Yet as much as the warm pastels of the harvest season spoke to him, it was the long soft shadows of the night which haunted him, for they satisfied a certain mystic strain. Every moonbeam that slithered through the trees became a pathway for some ethereal being to journey to earth and hold autumn revelry. "How I seem to feel at one with another plane of life," he murmured to himself. "What forgotten memory is now trying to awake in me?"

It was really such a night as this that did awake forgotten memories in John—this very night that he had chosen to solve the mystery of the Lily Pond. He had waited patiently until the moon swung directly over the path which Donny had told him would lead to the pond. "But never look back," he had warned. "A terrible thing will happen if you do." So John moved cautiously, brushing aside the branches in his way. At every step he felt as if a host of forest creatures were following. But he dared not disobey Donny's injunction.

There came to his mind the *devas* of

ancient India, the *peris* which the Arabs speak of, the *dwarfs* of the Niebelungs who guard hidden treasures. But most of all he thought of the "little people"—those long lost little creatures who had repaired to the bogs and the fens when the race of man arrived. It was they that Donny had spoken of with such live interest. Was it possible that the child had actually seen them?

John was beginning to doubt it no longer. Donny was very receptive to these tales. As the two were walking along one day, when Donny had tired of sitting for his portrait, had he not told the boy about the weird ways of the nature folk: of the nymphs who live by the water's edge, the sylphs who inhabit the homes of the air, and the pygmies who dwell in the solid earth? And had not the child argued that he had seen them all? "Those are the sounds I hear every night on the dot of twelve," he had said.

Marvelous as all this was, it was even more marvelous to think of what unearthly power had linked him, an artist, to this little neighbor, anyway. The latter had noticed him one day in the fields at work on a landscape. He came



up to him as any child would. The two instantly developed a friendship which had lasted all summer. Before leaving he had promised Donny a portrait. It was now nearly done; but an inner voice had warned him against parting with it.

No, he had not been himself when he painted that picture. Another wielded the brush and limned those bold strokes. The background was truly that of the Lily Pond, which he had done from imagination, but the face—ah, the

face! It was the face of someone he vaguely recalled. It had grown more and more familiar day by day. "Am I really the artist behind this picture? Oh! The mystery of beautiful things! I am beginning to see it. Yes, I . . ." As he thus mused, the little people at the rear were growing more noisy. "Hurry, hurry, John," he thought they were saying. "Someone is waiting for you at the Lily Pond."

The moon had now risen higher. From a warm yellow it had changed to a cold silvery white. It shone more brightly, too. He was nearly there. Still at each step he heard—or thought he heard—hushed voices, "Don't look back, John . . . Tarry not after daybreak. . . ." Yes, the whole estate was alive with the queerest of creatures. Every tree had its dryad, every brooklet its nymph, every nook its satyr. Had he perchance stepped down to a submundane plane? "What if I should be unwelcome at the pond!" he now whispered. "What if the terrible hand that Donny speaks of . . ." But the same irresistible power pushed him on.

He now stood but a short distance from the magic water of the Lily Pond. It was exactly midnight. He went one step farther, and listened. Almost instantly the slumbering woods seemed to awake. There was an interplay of warm lights, and the low strains of a wonderful music—just as Donny had said—a haunting music. John had heard it before. This time he was certain of it. With every note the blending colors increased and grew brighter. Gold followed silver, and saffron changed to light purple, while pink became pearl. A new plane of existence had come into being. He saw with the eyes of the Spirit. Not the terrible hand, but a beautiful maiden stood silently before him. Her hair was like woven sunbeams, and her voice like the sound of the flute.

"John—" she said in a half hesitant tone, "it's Gwen, your sister Gwen."

John appeared as one transfixed by a thought divine. Some buried memory awoke and he came into full realization of his former self. The very heavens seemed to open, and like his namesake on the island of Patmos, he knew that this was the great apocalypse for him.

"At last you have come, John," Gwen continued, taking his arm as of old, and walking with him to a knoll above the pond. "For many a year after I had grown up in the higher worlds, I was permitted to revisit this place by moonlight, hoping that someone from Twin.Oaks might come to our Lily Pond again. But no one ever returned after that fatal day. Their sorrow was more than they could bear, John. Father and mother sold Twin Oaks shortly thereafter. They could not bear to stand here where I was drowned—and you were only a child then. You can hardly remember. . ."

"I do recall, Gwen," John answered in a low voice as if afraid to awaken that awful memory, "it was in the long ago—"

"Yes, it was in the long ago, John, and in another life. I, too, was a child. A child is always innocent, trusting, receptive. I learned that love—passing on as early as I did—was the only real thing about me. Love is the only real thing about anyone. Love is immortal; it forever unites. Even after long ages, those who come out of the One, though separated for a season for various tasks, will ultimately be drawn together. They will know each other face to face. They will shine like stars of the firmament, and know no separation."

"I realize that at last, my Sister. I am awake. I have found the way. I used to think that facts alone were sufficient, but they are not enough. They are but steps to the goal. And all our books are the golden ladder by which we climb to the top of the mountain. There all things are made known. It is the Mount of Understanding. Understanding is the real answer. Truth bursts on

me now like the sun coming out of a cloud. There is no separation. That is the aspect of the Truth I've been seeking. God and man are one. We may journey forth by devious roads but in the end we all return to one another. Those in the same level of consciousness forever attract each other."

"And God is the only Consciousness," interrupted Gwen, looking into her brother's eyes. "Those who express love are ever nearest to Him; they are closest to the Center from which issues each and all. Some are only midway and in a state of spiritual progress; while others are as yet but on the circumference and are working out life's lessons in matter. They are bound Ixionlike to the Wheel of Rebirth until their earthwork is finished. Then they pass on to the higher regions. But in the infinite cycles of time all return again to the Source of their being."

"God in His infinite mercy, Gwen, is also infinite and past finding out in His ways. Oh, the joy! the ineffable bliss of His wonderful creation! The supernal Love that He is, and radiates from the center of His being to the circumference that has no limit. Oh, the wonder to have finally awakened to the Truth which is God! To know the divine mystery and to see it disclosed like the noonday sun when the clouds depart! To have come into the Light and to bask in Its goodness. To enjoy It forever and . . ."

"Not forever, John, but for an instant right now. This is not as yet the final revelation. To know God is the work of eternity. Only as we rise in thought and are receptive to the Truth are our eyes opened and our spiritual sight quickened. This is often granted to those who in life are faithful to the highest and best, to the good and the beautiful, to the perfect and the spiritual. It is granted to you now, John—but it is to be only for an instant. It is but a glimpse of the Truth—only that which you can comprehend—nothing

more. It will soon pass, but it will not be forgotten by you. It may lie buried for a while but you can resurrect it again. Be faithful to the Kingdom of God within you. Be not reluctant to go back . . ."

"To go back!" reiterated John as if startled from a spell he was under.

"Back to earth, I mean, my Brother," said Gwen in a reassuring manner. "Your question has been answered. It is getting late now. Our time is almost up. You have seen your sister. Go back to Donny for he was our brother. You attracted him in this life and he in turn brought you here. Look at his portrait and you will see what I mean."

And hardly were these words uttered when the everchanging lights and shadows grew more subdued.

"It's over, John. I must leave you. Tarry not. . ."

"Gwen! Wait! What's happened! Tell me about Donny!"

And in that strange realm of mystical and marvelous color, John clung to the thought of his sister Gwen—Gwen with her hair of woven sunbeams, and her voice like the sound of the flute. Long he pursued her in thought, calling as

one in distress, calling for Gwen as of old, calling for her through the intricate maze of the forest, calling until with a loud cry he awoke. And lo! He was in bed in his room next to the studio, with the bright morning sun streaming in through the window on the portrait of Donny.

With a leap John was out of bed. He could hardly believe he was awake as he stood the easel to one side to view it. For there before him were the autumn woods. A peculiar spell still seemed to hang over them—a spell such as one often feels hovers about the works of the masters. It was the very woods which in his dream had haunted him with their strange and invisible life. He thought even now he saw mysterious lights and shadows in the background, while in the foreground stood the picture of Donny. As though guided by an unseen hand he had caught the likeness of his little friend—to the very delft blue of the eyes and the chubbiness of his cherub face—but the features were those of his lovely sister whom he had seen in that great awakening when his spiritual sight was opened and for an instant he had beheld the glory of God.

America Needs New Press Agent

By OPAL MCCOY



HERE may be people, as a police chief assistant was heard to say, who derive morbid satisfaction and pleasure from the horrible or gruesome in accidents and crime, but is this relish considered *normal*?

If it is *not* normal, then should these people's unnatural taste be allowed to influence what is prepared for the rest?

Disease is not accepted as tolerable. Continuous effort on the part of medical men eliminates, one after another, the dread illnesses. Science does not rest

from research and experiment toward understanding causes of disturbed action in the living organism. Why do we thus seem to consider physical health so much more important than *moral* health?

Shall America grow *tolerant of crime*? Fear, horror, thrills, lose their edge with repetition, becoming easier and easier to disregard, overlook, or dismiss—with increasing calm. Sadistic fascination is encouraged daily in countless attractions offered by headlines, movies, and

radio. Are we going to *accustom* our society to *acceptance* of such behavior, or are we going to rebel—resolve to confront the causes and apply at least a remedy, *before* our attitude deteriorates into *resignation*?

The psychologist is amazed that there are not more evil deeds. Childhood impressions, likewise adult impressions (although usually not so vividly remembered), contain the registered example which gives impulse to reiteration. During tension or under pressure, the weak or confused follow precedent. Consider these front-page items: Divorce proceedings—intimate details which disclose sensational vulgarity and defame character; kidnapping and murder—exact reconstruction of crimes, like a textbook; stealing and embezzlement, hold-ups, etc.; cases of amateur and professional prostitution and rape.

Such “news” is so completely and so continuously confronting us nowadays that an education in crime or “How To Properly Mis-behave” is a required subject. Newspapers, picture shows, radio news and radio stories! It is impossible to escape.

Even children’s toys proclaim the idea that guns and tanks are allowable. No distinction is made (by their elimination) that war and destruction are deplorable. How can the world outmode them? Children play at war—the seed is planted. Familiarity with killing and demolition, with no need or purpose and no principle involved, merely promotes ease of performance which makes action automatic during emotional stress. Often, condemned ones state and wonderingly repeat, “I don’t know why I did it. It just happened.” An unaccountable, grave offense is done and the criminal is amazed at his act! He knew better, morally, and the answer could very well be impulse actuated by subconscious records made by constant suggestions. Manufacture of war weapons in replica, for *play*, intimates to the child that the matter is lightly taken.

The majority of parents earnestly

try to train their children to become good citizens. Churches and educators are sincerely concerned. All cooperate. It isn’t enough! They need the additional assistance of publishers, radio sponsors, reporters, and police in a drive of strict censorship prohibiting public announcement by voice, print, or picture of any but safe, sane statistics or drama. Grewsome information has no business in the press or on the radio or on the screen.

Under democratic government, *records* are open to the public. Any one with a reason or an interest may investigate whatever case is his concern. This is sufficient. It really is.

Public demand can be guided to promote appreciation of stimulating, inspirational, constructive literature in press reporting; enlightening and progressive radio programs and movies. Sales of newspapers, programs, or picture popularity (if this is introduced as argument) inspires an indignant question, “Is character less important than revenue, or advancement from barbarism less significant than jobs?” including the admonition, “Better change your source of income! Get another job! Progress means replacement, new methods, consideration for the welfare of the whole.” Among the objects of government are: regulating conduct, setting up standards, directing, protecting, disciplining. Why can we not have more encouragement from our Federal government along these lines?

The old counsel of giving a thing to replace what you mean to take away from a child has been proved wise advice. Attractive advertising made luxuries *essentials*. Persistent alluring wholesomeness can outmode taste for sensationalism, providing the cause is worked at as energetically as at commercialism which has sold Americans on merchandise.

It behooves us to catch up, *spiritually*, with our physical advancement. Lovely clothes, handsome cars, attractive homes

(Continued on page 283)

The Message of the Sphinx

By KATHARINE HILLWOOD POOR

(IN TWO PARTS—PART TWO)



HE day following Diane's unusual experience, she started alone for the Sphinx, telling the driver to return for her in the afternoon. Seating herself "within the shadow of the Sphinx," she fixed her mind on last night's representation and mentally demanded an explanation. In about two hours she heard a familiar voice:

"Diane, I have come as you requested in your message."

"Mr. Grayne—Thornton—I sent no message."

"Listen! About an hour ago I heard these words as clearly as I hear you now, 'Thornton, come. I am in danger.' I found you had started for the Sphinx and came straight here."

"How very strange. What can it mean?"

"Has nothing happened to disturb you? Nothing frightened you?"

"Nothing at all. But I do need to tell you what I saw in the night. Perhaps it is concerned with that. Possibly you can throw light on it." Grayne listened carefully to the story, then spoke forcefully:

"There's something I must tell you, Diane. Will you believe me even if it's strange to you? I have lately been shown the same picture. You and I lived that day as Kherah and Rhamsu and we live today as Diane and Thornton. Thousands of years have passed since that Egyptian life and we have lived other lives between then and now. This present life refers directly back to that one. Much has been explained to me and one thing I already know that needs no explaining. It is that we—you and I—belong to each other for always. That

is why I came to Egypt—just to find you. I loved you then, I love you now, and shall for all time. Do you believe me, Diane?" His eyes held something in their depths she had never seen before and she knew it was for her alone.

"Yes, oh, yes. I love you, too. I always have, I think." Thornton's arms around her were the most comforting thing she had ever known. He held her closely and she knew she had reached home.

"Thornton—that princess . . ."

"That will be worked out, Darling." Their kiss was a holy covenant. After a time Thornton said:

"Look at the Sphinx, Diane." Pronounced in deep solemn tones these words vibrated through the atmosphere:

"What therefore God hath joined together, let not man put asunder."

"Thornton, did you hear that?"

"Beloved, it is a blessing on us. The Sphinx drew us together here."

The next morning when Diane went down for late breakfast a clerk handed her a note. She did not recognize the writing but recalled she had not seen Thornton's handwriting.

"Diane," it read, "I am going to the bazaars for something important. Please meet me at the Sphinx at noon. T.G."

She sent for her usual car to come at eleven and when she went to enter it saw a new driver. A pleasant youth said, "I am Hassan. Ahmed hurt his arm and asked me to drive for him today."

"All right, Hassan. To the Sphinx, please." At a certain place in the road Diane noticed a large car stopped and two men were standing waiting for them. One signaled and as Hassan slowed he stepped to the car and said,

"We have had an accident." At that moment the second man opened the car door and leaning toward Diane, said:

"Keep quiet! Not a word if you value your safety." He jumped into the car and Diane felt his arm around her. Before she could move something with a sweetish odor was pressed over her face and she knew nothing more. Hassan changed to the other car, the first man took his place at the wheel and they moved away.

When Diane opened her eyes she looked upon a scene entirely strange and apparently was quite alone. It was a beautiful room richly furnished in an oriental way although there were several pieces of English make. She was lying on a large soft divan and her head ached a little. The room had no windows: light and ventilation must come from the ceiling. It looked like some sort of grating of iridescent hues. A door ajar showed a modern bathroom.

All of this absorbed her and she slowly recalled the interruption of her drive to the Sphinx to meet Thornton. She puzzled over the meaning of it all. Not robbery, for her bag and the few jewels she wore, her watch and a valuable emerald ring, were intact.

She rose and found she could walk a little shakily and went into the perfectly equipped bathroom to put her appearance to rights. She tried to find a door or means of exit. None to be found. Philosophically thinking that sooner or later she would learn what it all meant, she started to examine in detail the room and its contents.

There was a large cupboard containing books. Among these greatly to her surprise was a copy of *Egypt*, the book she had seen in Paris. She turned to the frontispiece, the wonderful picture of the Sphinx, and whispered: "You are my friend, help me out of this," and she laid her cheek on the picture.

She heard a small clicking sound. A

panel in the wall opened through which stepped a whitecapped maid. Before Diane could speak she said in a mixture of French and English:

"I hope Mademoiselle is comfortable. Here is small lunch. Mademoiselle like bath first?" Diane shook her head. Nevertheless the maid pushed a button in the wall which opened to admit a tea wagon with a dainty lunch upon it.

"Nothing to eat, thank you," said Diane, "please tell me where I am and why, if you know."

"I am Lisette," answered the maid, "I am to find if Mademoiselle is ready for a visitor."

"Who is the visitor?"

"Are you quite ready, Mademoiselle?"

"Yes, if I am not to know who it is."

Lisette disappeared. No sign of a door. She just stepped through the wall. Diane spent a few moments trying to locate the means of opening the panel. There was another click on the opposite side of the room, another panel opened to admit—El Hamid Bey. He bowed very low and said:

"Welcome to my house, Mademoiselle. I regret the only means open to me to obtain the honor of your company."

"Of course, El Hamid, you know you have committed a criminal act in forcing me here. In my country abduction is a criminal offence."

"We are not in your country, Mademoiselle. There are matters I desire to bring to your attention. Please understand I wish you no harm, quite the reverse."

"Please come to the point, El Hamid, and get this over with."

"As you wish. Mademoiselle Prentiss, I have the great honor to ask you to become my wife."

"This is a strange proposal. Surely you know that under no circumstances whatever—even abduction—could I even consider it."

"Are you quite sure, Mademoiselle? I beg to inform you that you are where no one can find you, and I trust that in

due course you will see fit to change your decision. I hope and intend to have you as my guest until that happy day arrives."

"El Hamid, you are very sure to regret this. I may seem helpless in your hands, but beyond any question I shall not be your 'guest' very long."

"Mademoiselle, I desire no unwilling love. I ask but the chance to win your love which you denied me, forcing me to this action."

"I repeat, it is quite impossible for me even to like you, much less consider you in any other way."

"Very well, Mademoiselle, consider the matter at your leisure. Lisette is here to care for you and I believe everything you need is at hand. I will see you at frequent intervals. Au revoir for the present."

El Hamid stepped through the wall. Diane got the book *Egypt* and placed it so she could look directly at the Sphinx. She rested upon the couch to think things over. She was weary and in spite of her anxiety went fast asleep.

When she woke Lisette was preparing a small table for dinner. She offered the girl money in plenty to help her get away, but Lisette was not interested. She served the excellent dinner which came on a large tray through some opening in the wall and was removed in the same way. Diane ate a little, then told Lisette to leave her. She returned to her communion with the Sphinx photograph.

When Thornton Grayne phoned to Diane's room that morning he was surprised and disconcerted to hear she had left a few moments before to visit the Sphinx. As they had arranged a meeting that morning he did not understand this. Before long something began to whisper in his mind, "all is not right." At once he started for the Sphinx. Not a person was to be seen in its vicinity. He sat down for a moment to think what to do and began to look steadily at the

Sphinx. Slowly words became audible in his consciousness: "Look to El Hamid Bey. A royal Egyptian princess has not forgotten her hate. Set forth. You will be guided."

Grayne left and returned to his hotel where he dug into a trunk and brought forth an automatic. As he held it in his hand, again the inner voice spoke: "Such means are not for you. Rely upon the inner God." A few moment's consideration and he dropped the gun, went to the lobby and ordered a taxi to take him to El Hamid's residence.

He was rapidly driven to a very fine estate on the outskirts of the city. A butler—a Frenchman—answered his



ring and received his card. Presently he returned and requested Grayne to follow him to El Hamid's study.

El Hamid had just returned from an interview with his mother and was not in a very good humor. She informed him that a proper marriage had been arranged for him with a well-born Egyptian girl of wealthy family. She refused her consent to any other marriage. His refusal to fulfill this marriage meant cutting off his income. El Hamid found himself in an unpleasant position. His course regarding Diane offered problems.

When Thornton Grayne entered, El Hamid rose to meet him and offered drinks and cigarettes. Grayne declined these and said:

"El Hamid, I am informed that my fiancée, Miss Diane Prentiss, is at present in your house against her will. Will

you be so good as to take me to her at once?"

"Monsieur, would you inform me how it is you have such information?"

"The accuracy of the information is not to be doubted. My time—and yours—is short, and I must ask you to notify Miss Prentiss that I am here waiting for her."

"My time—and yours—is short," quoted El Hamid. "Just what might that mean?"

"It means, El Hamid Bey, that arrangements have been made and are in readiness at this moment to take Miss Prentiss back to her hotel. It is known that we both are here. You will incur various kinds of trouble, scandal, espionage, police, if you continue your present course. I ask you in all amity, to think of your mother." *Now what, thought Grayne, made me say that? What does it mean?*

At all events its effect was immediate. El Hamid's face grew cold and masklike as the picture of his dominant mother holding the purse strings tightly closed came before his eyes. He waited a full minute before replying. Then he said:

"Monsieur Grayne, if you will remain quietly in this room for one half hour, I will promise to return and consider your demand."

"Impossible," returned Grayne, but he was speaking to the air for El Hamid had disappeared apparently through the wall. He examined the room and found neither door nor window. Light came from lamps around the room.

Diane was just sending Lisette from the room when El Hamid entered. He spoke very quietly:

"Once more, Mademoiselle Prentiss. I come for the last time to request your hand in marriage. It seems impossible that you could desire to forego the honor and position which such an alliance can bring you. May I ask you to reconsider?"

Diane gazed at him in utter amaze-

ment and disgust. "Such an honor is altogether beyond my desire or my deserts, El Hamid. Never would I marry you. I am already engaged to be married. I demand that you allow me to leave this room at once to go to my fiancé, Mr. Grayne, who is now in your house waiting for me."

El Hamid was astounded at this: "How did you know Mr. Grayne was here?"

"A very close friend revealed it to me here. Not your maid you may be sure. Take me to him at once."

"Very well, Mademoiselle, you have won. Come with me." He stepped to the wall, pressed a concealed spring and the panel opened. They passed through a long corridor, down a wide flight of stairs and along another corridor. El Hamid pressed another spring and a panel opened which admitted them to El Hamid's study where Thornton Grayne stood.

"Diane, dear," he said quietly, "let us go at once. Good evening, El Hamid." The accompanying look was one El Hamid never forgot.

Without hindrance they left the house, found Grayne's taxi waiting and returned to the hotel where their respective stories were told in detail. Said Diane:

"It came to me at last, Thornton. The Princess Amenys was looking out from El Hamid's face."

"He—or she—could not forget the ancient tie, love and hate, Diane. He has really atoned for much by not making more difficulty about your leaving."

"There is more to it than that for the Sphinx took a hand by guiding you to El Hamid, and putting it into my mind that you were waiting for me when El Hamid came to my room. That blessed picture. We can never be grateful enough to the Sphinx, or whatever it is behind it."

A few days later a marriage took
(Continued on page 267)

The Cathedral Close

A Curious Dream and Its Sequel

By S. G. J. OUSELEY



FOR some time I have been in the habit of keeping a record of my dreams. This practice was adopted not so much in the hope of developing some occult power of divination as with the idea of self-analysis. Whilst I have gained a great deal of valuable psychological insight I have also noticed the gradual development of a mental arm, or tentacle, as it were, that is capable of stretching into that state of consciousness we call the future. "The extent and subject of our dreams," says Professor Bergson, "can be brought under control and can be linked to significant possibilities."

Lately there occurred to me a case of dream-phenomena which shows in a well-defined way the coherence and unity of elements in the consciousness which appear to be detached and disconnected. It was one night in early spring. I was taken back in consciousness to a medieval period in England several centuries ago. The costumes, streets, buildings, and other things were most clearly depicted.

The place seemed to be an old walled town with a magnificent cathedral in the center. It gave a strikingly clear picture of the bustling, colorful life of the period. I felt that I was an integral part of the scene, as I roamed along the narrow winding streets with their overhanging gables and mingled with the crowds in the market square.

I then turned my footsteps towards the cathedral. I entered through a side door, traversed the entire nave and went out through a door opening from the Lady Chapel. I stood in a narrow courtyard at the end of which was a

huge oaken door belonging to the gate house that was connected with the cathedral by an overhead passageway.

I produced a heavy key and opened the massive door—I was evidently an official of some sort—and passed through into a kind of private street. There were about twenty houses on each side and the far end was blocked off by an ecclesiastical building.

The old medieval houses, all joined together with their absurdly high chimneys and neat little gardens, stood out vividly in the dream picture.

Suddenly the inner door of the gate house opened, and down the wide flight of steps poured, or rather descended like a cataract, a stream of young men and boys, laughing, talking loudly, and pushing merrily along. They all had close-shaven heads and were dressed in black soutanes, and each carried a heavy leather-bound book. They streamed past me and broke up into little groups and finally disappeared inside the houses.

It all seemed perfectly normal and customary—the cathedral towering in the background, the gate house, the laughing students.

As I went slowly up the steps to lock the door, I beheld a nun—a slim figure in black—standing at the top of the stairs. I judged her to be about thirty years of age. Her face was strangely luminous in the dim light. I particularly noticed the pale, refined features—delicate brow, and large brown eyes full of deep spirituality. For one second she gazed at me and then became hidden in a dark mist. My whole spirit seemed to soar aloft whilst I beheld her,

and immediately on her departure I awoke.

Several months after this dream I spent a holiday in the west of England. Among the places I visited was the old cathedral town of Wells. I spent some time visiting the cathedral whose solemn beauty greatly impressed me. After studying its varied features, I wandered casually through a side door and found myself in a small courtyard which seemed to form part of the Close.

At once a wave of recollection surged through my mind. The place was familiar. I recognized the grey, lichened gate house with its solid-looking oaken door and the bridged passageway above. It was the place I had dreamed of five months before!

The oak door was unlocked and I had to push it open to gain access to the passage on the other side. I stood spell-bound in surprise. I was gazing at a short narrow street of very old houses with a chapel at the end—exactly like the one I had dreamed about.

I passed through the doorway and came upon a flight of irregular stone steps, green with age, which led to the upper rooms of the gate house. The self-same steps which I had seen in my dream thronged with medieval students! The amazing point was that everything appeared exactly as I had dreamed.

I ascended the steps which brought me into an ancient lobby dimly lit by two narrow lancet windows. Near one of the windows I noticed a woman looking at a book—I assumed it was a guide book—which she held in her hand. There was no one else in the room.

"Pardon me," I said, approaching her. "Do you happen to know the name of the street outside?"

She lifted her head from the book. To say I was frozen with amazement when I beheld her face is putting it mildly. The gentle, delicate brow, the pale, refined features, the clear, spir-

itual eyes—the exact replica of the face in the dream!

A faint smile overspread her countenance. I wondered what she must have thought of my own expression.

"Oh, that is the fourteenth century street," she said softly. "I think it is just called the Close. The choristers and ecclesiastical students used to live in those houses."

"Do you mean that the same houses are still standing?" I ejaculated incredulously.

"Yes, although they have been modernized inside, of course, and some of the chimneys have been rebuilt. The students were never allowed to go into the town and they used this bridge-corridor to go in and out of the cathe-



dral. Can't you imagine them rushing through this lobby and down those old steps?"

For some moments I could not say anything. Everything seemed to dovetail so wonderfully with my dream. I asked her if she lived in one of the fourteenth century houses.

She nodded. "I am staying in one with a relative. It is perfectly thrilling. I adore old things and I find the atmosphere extremely congenial. I feel so at home around here that I could almost believe that I had lived here ages ago!"

I then told her about the extraordinary dream I had had. She was profoundly impressed. I brought up the subject of rebirth, in which she manifested immediate interest, and later we continued our discussion over a cup of tea in one of the fourteenth century houses.

MAX HEINDEL'S MESSAGE

Taken from His Writings

Christian Mystic Initiation



(ELEVENTH INSTALLMENT)

Gethsemane—the Garden of Grief

“AND when they had sung a hymn, they went out into the Mount of Olives. And Jesus saith unto them, All ye shall be offended because of Me this night; for it is written, I will smite the Shepherd, and the sheep shall be scattered. But after that I am risen I will go before you into Galilee.

“But Peter said unto Him, Although all shall be offended, yet will not I.

“And Jesus saith unto him, Verily, I say unto thee that this day, even in this night, before the cock crow twice, thou shalt deny Me thrice.

“But he spake the more vehemently. If I should die with Thee, I will not deny Thee in any wise. Likewise also said they all.

“And they came to a place which was named Gethsemane: and He saith to His disciples, Sit ye here while I shall pray. And He taketh with Him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceedingly sorrowful unto death: tarry ye here and watch. And He went forward a little, and fell on the ground and prayed that if it were possible the hour might pass from Him. And He said, Abba, Father, all things are possible unto Thee; take away this cup from Me: Nevertheless, not what I will, but what Thou wilt. And He cometh and findeth them sleep-

ing, and saith unto Peter, Simon, sleepest thou? . . . The spirit truly is ready, but the flesh is weak.” Mark 14:26-38.

In the foregoing Gospel narrative we have one of the saddest and most difficult of the experiences of the Christian Mystic outlined in spiritual form. During all his previous experience he has wandered blindly along, that is to say, blind to the fact that he is on the Path which if consistently followed leads to a definite goal, but being also keenly alert to the slightest sigh of every suffering soul. He has concentrated all his efforts upon alleviating their pain physically, morally, or mentally; he has served them in any and every capacity; he has taught them the gospel of love, “Thou shalt love thy neighbor as thyself”; and he has been a *living example* to all in its practice. Therefore he has drawn to himself a little band of friends whom he loves with the tenderest of affection. Them has he also taught and served unstintingly, even to the foot washing. But during this period of service he has become so saturated with the sorrows of the world that he is indeed a *Man of Sorrows* and acquainted with grief as no one else can be.

This is a very definite experience of the Christian Mystic, and it is the most important factor in furthering his spiritual progress. So long as we are bored when people come to us and tell us their troubles, so long as we run away from them and seek to escape hearing their tales of woe, we are far from the Path.

Even when we listen to them and have schooled ourselves not to show that we are bored, when we say with our lips only a few sympathetic words that fall flat on the sufferer's ear, we gain nothing in spiritual growth. It is absolutely essential to the Christian Mystic that he become so attuned to the world's woe that he feels every pang as his own hurt and stores it up within his heart.

When *Parsifal* stood in the temple of the Holy Grail and saw the suffering of Amfortas as the stricken Grail King, he was mute with sympathy and compassion for a long time after the procession had passed out of the hall, and consequently could not answer the questions of Gurnemanz, and it was that deep fellow feeling which prompted him to seek for the spear that should heal Amfortas. *It was the pain of Amfortas felt in the heart of Parsifal by sympathy which held him firmly balanced upon the path of virtue when temptation was strongest.* It was that deep pain of compassion which urged him through many years to seek the suffering Grail King, and finally when he had found Amfortas, this deep, heartfelt fellow feeling enabled him to pour forth the healing balm.

As it is shown in the soul myth of Parsifal, so it is in the actual life and experience of the Christian Mystic: he must drink deeply of the cup of sorrow, he must drain it to the very dregs so that by the cumulative pain which threatens to burst his heart he may pour himself out unreservedly and unstintedly for the healing and helping of the world. Then Gethsemane, the garden of grief, is a familiar place to him, watered with tears for the sorrows and sufferings of humanity.

Through all His years of self-sacrifice his little band of friends had been the consolation of (Christ) Jesus. He had already learned to renounce the ties of blood. "Who is my mother and my brother? They that do the will of my

Father." Though no true Christian neglects his social obligations or withholds love from his family, the spiritual ties are nevertheless the strongest, and through them comes the crowning grief; through the desertion of his spiritual friends he learns to drink to the dregs the cup of sorrow. He does not blame them for their desertion but excuses them with the words, "The Spirit is indeed willing, but the flesh is weak," for he knows by his own experience how true this is. But he finds that in the supreme sorrow they cannot comfort him, and therefore he turns to *the only source of comfort, the Father in Heaven.* He has arrived at the point where human endurance seems to have reached its limit, and he prays to be spared a greater ordeal, but with a blind trust in the Father he bows his will and offers all unreservedly.

That is the moment of realization. Having drunk the cup of sorrow to the dregs, being deserted by all, he experiences that temporary awful fear of being utterly alone, which is one of the most terrible, if not the most terrible, experience that can come into the life of a human being. All the world seems dark about. . . . His relatives and now his last few friends have fled, and they were also even ready to deny.

But when we are on the pinnacle of grief we are nearest to the throne of grace. The agony and the grief, the sorrow and the suffering borne within the Christian Mystic's breast are more priceless and precious than the wealth of the Indies, for when he has lost all human companionship and when he has given himself over unreservedly to the Father a transmutation takes place: the grief is turned to compassion, the only power in the world that can fortify a man about to mount the hill on Golgotha and give his life for humanity, not a sacrifice of death but a *living sacrifice*, lifting himself by lifting others.

(To be continued)

A ROSICRUCIAN CATECHISM

The Atlantean Races

Q. What was the first Atlantean Race called?

A. The Rmoahals were the first of the Atlantean Races. They had but little memory and that little was chiefly connected with sensation. They remembered colors and tones, and thus to some extent they evolved Feeling.

Q. What was one of the direct uses of evolving memory?

A. With memory came to the Atlanteans the rudiments of a language. They evolved words and no longer made use of mere sounds, as did their predecessors, the Lemurians.

Q. How was their language first applied?

A. The Rmoahals began to give names to things. They were a spiritual race and their soul-powers being like the forces of nature, they not only named the objects around them, but in their words was power over the things they named. To them the language was holy, as the highest direct expression of the spirit.

Q. How did Atlantean man respect this power?

A. The power was never abused or degraded by gossip or small talk. By the use of definite language the soul in this race first became able to contact the soul of things in the outside world.

Q. What marked characteristics were noted in the second Race?

A. The Tlavatlis were the second Atlantean Race. They became ambitious; they demanded that their works be remembered. Memory became a factor in the life of the community.

Q. What special use was made of memory?

A. The remembrance of deeds done by certain ones would cause a group of

people to choose as their leader one who had done great deeds. This was the germ of Royalty.

Q. How long were such leaders honored?

A. The remembrance of the meritorious deeds of great men was carried even beyond the time when such leaders died. Mankind began to honor the memory of ancestors and to worship them and others who had shown great merit. That was the beginning of a form of worship which is practiced to this day by some Asiatics.

Q. What new customs did the third Atlantean Race inaugurate?

A. The Toltecs were the third Atlantean Race. They inaugurated Monarchy and Hereditary Succession. They honored men for the deeds done by their ancestors, but there was then a very good reason for so doing. Because of the peculiar training at that time, the father had the power to bestow his qualities upon his son in a way impossible to mankind at the present time.

Q. What was the nature of this training?

A. The education consisted of calling up before the vision of the child pictures of the different phases of life. The consciousness of the early Atlantean was, as yet, principally an internal picture consciousness. The instinct and not the reason was appealed to and aroused, and by this method the son, in the majority of cases, readily absorbed the qualities of the father. It is thus evident that there was at that time good reason for bestowing honor upon the descendants of great men, because the son nearly always inherited most of his father's good qualities.

WESTERN WISDOM BIBLE STUDY

The Ascension



And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

And they worshipped him, and returned to Jerusalem with great joy:

And were continually in the temple, praising and blessing God.

Luke 24:49-53.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel.

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Acts 1:9-11.

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Mark 16:19.

The glorious culmination of the Path toward Liberation as exemplified by the great Way-shower, Christ Jesus, comes in that sublime experience, the Ascension. At this time our indwelling Planetary Spirit, a Ray of the Cosmic Christ and the mightiest Archangel of the Sun Period, clothed in the radiant luminosity of a superlative spiritual vehicle and accompanied by the joyous anthems of hosts celestial, ascends into His own home world, the World of Life Spirit, and on to the very throne of God, the Father. There His powers are revitalized for His return to the earth in the fall, where He will again give of His very life substance to augment the process of liberating mankind from the bonds of materiality.

Each year since the great Sacrifice on Golgotha the Christ Spirit has made the journey from the heavenly realms into the earth and back again. At the time of the summer solstice in June He begins His downward pilgrimage, reaching the atmosphere of our planet at the time of the autumnal equinox in September. By the 24th of December He has reached the center of our planet, where He remains for three days. Then commences the withdrawal, which is completed at Easter. From that time our Savior passes through the higher worlds, entering the World of Divine Spirit again on the 21st of June.

As with the macrocosm, so it is with the microcosm. We are each a Christ-in-the-making, and as taught in the four formulae of initiation known as the Gospels, we must take the same steps that Christ Jesus took before finally reaching that peak of spiritual attainment: liberation from the cross of the physical body. By lives of purity, love, and service, we refine our vehicles, fashion the soul body, and ultimately rejoice in the high triumph of Spirit—complete liberation for service on a more comprehensive scale.

Love is the key, said Max Heindel: "The service we rendered or failed to render determines whether a new opportunity for greater service will give us added impulse heavenward; and it cannot be said too often that it is useless to expect liberation from the cross of matter until we have used our opportunities here and thus earned a larger sphere of usefulness. The "nails" which bound the Christ to the cross of Calvary will fetter you and me until the dynamic impulse of love flows out from us in waves and rhythmic swells like the tide of love which yearly enters the earth and imbues it with renewed life."

Astrology Department

The Basic Nature

By JAMES WEYLAND

"Opportunities come to each of us, and if we fail to grasp them, if we are spendthrifts of time and material means and thus prevent ourselves from getting more wherewith to do good, we shall certainly have to render an account for being poor. However, the rich man who uses his riches well may be commended for the way he conducts His Father's business.

—Max Heindel.

(PART III)



THE second of the triplicities, according to the order of the signs in the zodiac, is that of earth. This element brings us into association with the dense physical body for the self-preservation of which we are drawn to material things: possessions, fame, and power. The earth is the lower feminine element, whose mission it is to feed, clothe, and care for its evolving life waves. Mother Earth constantly strives to bring beauty and happiness to her children through her numerous gifts, and it is consequently not surprising that we cling to her as the source of our physical necessities and comforts.

This is the densest element that the Spirit contacts, from it (the dense body) extracting the *conscious soul*. However, this is the Spirit's most difficult task, for the force of the earth may overwhelm the Spirit and cause it to lose its sense of divine origin. The dense body, nevertheless, is the most valuable instrument we possess in gaining knowledge and experience, for it is the oldest, best organized, and most efficient of man's vehicles. Obviously, we should give this temple of the living God the best of care.

The cardinal or movable earth triplicity is exemplified by the sign Capricorn, having ambition for its keyword. The challenge to strive ever upward is well presented by the mountain and its peak, but subject to change through landslides and other phenomena produced by the forces of nature.

Saturn, the ruler of Capricorn, is persistent, contractive, and material, inclining to worldly things and thus favoring the lower self. In the Saturn Revolution of the Earth Period ability was given man to form a brain, the vehicle for the germ of mind. Thus Saturn is naturally correlated to the mental faculties, which the Capricornian is apt to use for his own advancement. The traits of self-protection and self-preservation may be very strong.

The constellation Capricorn is composed of the Hierarchy of Archangels, the humanity of the Sun Period, in which the densest matter was desire stuff. They teach man and animal how to mold and use the desire body—to purify the desires and thus become liberated from the dense body. The materially minded person must eventually realize the evanescence and unreality of the things of the earth.

Combining the qualities of earth with

those of the cardinal group, we have a nature with strong ambitions in material affairs for personal gain, usually reserved and self-conscious, but active in achievement. There is courage and persistence in scaling the heights, though little joy in the objects accomplished because of the self-centeredness involved. Things of the earth cannot satisfy the Spirit.

An excellent example of the cardinal-earth type is a man having Sun, Mercury, and Moon in Capricorn, 7, 18, and 23 degrees respectively; Venus and Mars 16 degrees of Aquarius; Jupiter one degree of Aries; Saturn 11 of Cancer; Uranus 21 of Taurus; Neptune 18 of Pisces; Pluto 4.45 of Taurus; Aries on the Ascendant.

The power of Capricorn's drive carried this man to the highest political positions a democratic country can offer—first in a State, then in the Nation.

Mercury in conjunction with the Moon in Capricorn, sextile to Neptune in Pisces, trine Uranus in Taurus, and opposed to Saturn in Cancer, indicates a mentality spiritual, original, and profound. A league of nations, to make the world "safe for democracy," was envisioned, and in spite of tremendous opposition (Saturn opposing Sun and Mercury in Capricorn in the tenth), and failing health, he drove himself mercilessly toward the accomplishment of his object. That he failed to attain his goal (one admirably universal) may be attributed to the influence of his basic cardinal-earth nature. He was seemingly unable to become *one* with the people sufficiently to gain their loyalty and support in establishing what many called *his* League of Nations.

The *fixed* type of earth is represented by the sign Taurus, having Venus as ruler. It is a feminine sign, receptive and reflective, yet solid and firm. The Taurian loves harmony and peace and is slow to wrath. The art of bringing forth in beauty and strength is his delight; reliability and stability are inherent in his nature. Haste and confusion are abominations to him. He plows straight ahead according to his desires, resisting interference tactfully, but becoming enraged at repeated attempts to interfere with his progress. Thus the fixed earth combination gives a strong and firm character, and a powerful, vital temperament. There is a tendency to become too set and to stress accumulation of material things. It also gives stubbornness and pride, but amenability to love.

An example of the fixed-earth type is found in the chart of a man having Sun, Uranus, Saturn, and Mercury in Taurus—3, 4, 7, and 13 degrees respectively; Moon and Venus 18 degrees of Gemini; Mars

6 degrees of Leo; Jupiter 20 of Scorpio; and Neptune 11 of Pisces. It is not surprising that this man is best known for his poem, "The Man with the Hoe", for the *basic nature* of fixed earth is evidenced in his writings, as well as in his teaching and other endeavors. With Neptune in Pisces sextile to the four planets in Taurus, there would naturally be a strong spiritual side to his nature, but the square of Mars in Leo to the Taurian planets undoubtedly gave him considerable opportunity to conquer the selfish, material side of his nature.

Common earth is symbolized by the earth in its virgin state, as found in forests and uncultivated lands, and is

RELATION OF ASTRONOMY TO ASTROLOGY

Astronomy is related to astrology somewhat as anatomy to physiology. Anatomy gives the dry facts as to the location and structure of the bodily organs, and astronomy gives like data about the heavenly bodies. However, as physiology enunciates the utility of the organic parts of the body, making anatomical information of value, so astrology explains the significance of the changing relative positions of the heavenly orbs in regard to the actions of mankind.

better able to express its spiritual nature than the cardinal or fixed type. Because of its adaptability it more easily harmonizes with the higher feminine element of water, and thus from the spiritual viewpoint is the highest quality of earth, refined or purified. Virgo natives therefore have the qualifications necessary for greater spiritual progress.

Since the common signs lack the aggressiveness and physical power of the cardinal and fixed signs, we find the Virgoans used by the strong and active as servants or workers who do their bidding. They seek their ends by adaptability to circumstances, discrimination, swimming with the stream rather than breasting the current. There is a striving for coordination with the other earth qualities, as the Virgoan becomes the connecting link which binds all together by the power of the mind, its messenger, Mercury, passing from one to another, serving for the good of the whole, expressing sympathy and understanding of each.

Common earth works with fixed earth to prevent its crystallization, and with cardinal earth to direct its activity into spiritual channels, thus forming through its service the balance of the earthy triplicity. Quietly and simply it conducts its work, meeting all things on their special ground through its power of adaptability. This common earth quality in man purifies and spiritualizes the dense body, for Virgo represents the spiritual mother—the vestal virgin who serves at the altar of the living God within.

Mercury, the planet of reason, rules Virgo, and the concrete mind which naturally gravitates to earthy things here is lifted up by the Messenger of the Gods to higher realms through the power of reason. "Come, let us reason together," has been well said, but we must be sure that our reason is *unselfish*.

Virgo is an exceptional sign in that its planet of exaltation is also its ruler.

Mercury is dual in nature, masculine and feminine, and in Virgo assumes the feminine role. He is therefore able to lead man from the things of the earth to things spiritual. Thus is the common earth raised to the next step, common water, or Pisces, ruled by Neptune, the higher octave of Mercury, and the connection of Mercury with the Lesser Mysteries becomes evident. In the symbol of Mercury the crescent or soul is over the spirit or circle, which in turn surmounts the cross of matter or the dense body. His mission is thus to extract the soul, and in Virgo he accomplishes this through the feminine channel, the heart side, expressed through purity and service.

The constellation Virgo is composed of the Hierarchy known as the Lords of Wisdom, who in the Sun Period started the vital body. They are now capable of taking charge as the highest creative Hierarchy and have special charge over the Divine Spirit during the Earth Period. Thus does Mercury, the lower

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

Each full year's subscription to this magazine, either new or a renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 16. The names are drawn by lot each month, those not drawn losing their opportunity. Application for reading should be sent in when the subscription is made or renewed.

Data required are name, sex, birthplace, and year, month and date of birth, also hour and minute as nearly as possible. *If Daylight Saving Time was in effect this should be stated.*

We do not read horoscopes for money and we give astrological readings only in this magazine. We teach, however, the reading of horoscopes in our Correspondence Courses, notice of which appears elsewhere in this issue.

octave of Neptune (representing the Divine Spirit), assist the Divine Spirit in extracting the conscious soul from the dense body. Virgo may be termed that quality of earth through which we obtain the interpretation of sensations, or that quality of the dense body by which we understand what we feel, as the power of reason through the mind is brought to bear on the actual impressions we receive.

The Virgoan is an extremely sensitized person, who may easily get out of tune. The fineness of his vehicle causes him to shrink from the coarse and crude and feel keenly the cruel and evil. The common quality gives the usual harmonizing motive temperament, ever striving for peace through arbitration rather than through actual fighting, as the Spirit tries to spiritualize the element earth.

Virgo people love literature and science, founding all things on understanding rather than on emotion, which often makes them difficult to understand. They are usually reserved in their expression, preferring a common place in life, which may often be formal and monotonous, as shop-keeping, book-keeping, etc.

To illustrate the common earth group we will use the solar chart of a woman having Mercury, Saturn, and Sun in Virgo—0-21, 1-26, and 14-03 degrees, respectively; Venus 0-6 of Leo; Mars 21-41 of Capricorn; Moon 21 of Taurus; Jupiter 14-55 of Leo; Uranus 12-3 of Gemini; Neptune 28-22 of Pisces; Pluto 9-21 of Taurus.

The Sun in Virgo, trine Mars and Moon, and square Uranus in Gemini, indicates courage and zeal in accomplishment, but impatience of restraint. Mercury in conjunction with Saturn in Virgo, trine Pluto in Taurus, gives a profound, analytical mind, concerned with practical service to humanity. Neptune in Pisces, sextile Moon and Mars, and trine Venus, indicates much spirituality, along with the ability to see

and understand the frailties of human nature. Venus and Jupiter in Leo, the latter sextile Uranus and square the Moon, reveals a big heart—a nature warm and affectionate.

This woman early became interested in bettering material conditions for the poorer classes, and studied slum conditions in Europe and the United States. With a friend she established a famous settlement house in Chicago, and was its director for forty-six years. A life-long advocate of international peace, she devoted much of her time toward the accomplishment of this ideal, and received the Nobel Peace Award for her efforts. Her three books give the inspiring history of her activities in connection with Hull House.

(To be continued)

THE MESSAGE OF THE SPHINX

(Continued from page 257)

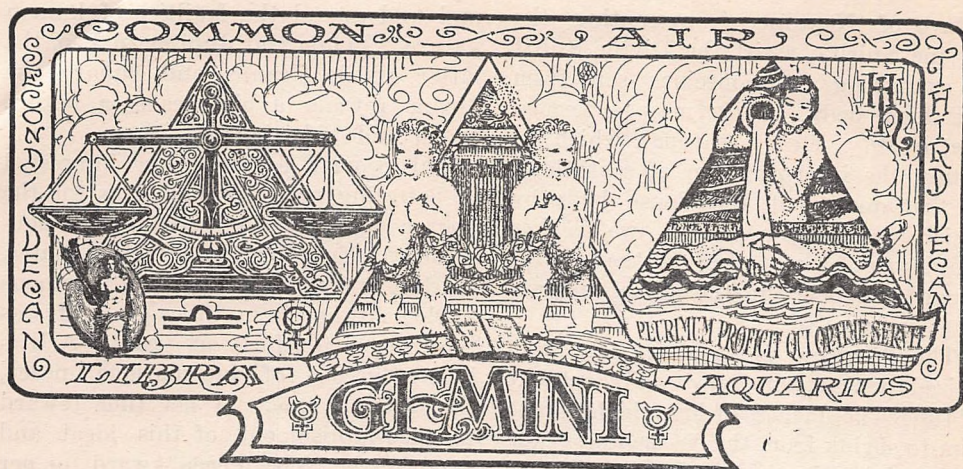
place at the American Consulate, and the day after was spent by the participants with the Great Sphinx giving thanks for its vital help and guidance. Two weeks later a gloriously happy couple started on the first stage of the journey back to America and lifelong happiness. On shipboard Thornton said:

"Every five years if possible, Diane, perhaps oftener, we are coming back to Egypt and the Sphinx to renew this wonderful connection."

"Thornton, the first thing I shall do when we get back to New York is to buy that blessed book, *Egypt*. I was looking at that splendid picture of the Sphinx when it told me you were waiting for me."

"Diane, beloved, within the shadow of the Sphinx have we found life and love and truth. Let us rejoice!"

"Forever and always, Thornton." And Thornton thought the smile that accompanied this was enough to uplift any man "forever and always."



The Children of Gemini, 1946

Birthdays: May 22nd to June 1st.

GEMINI people are generally of an alert, nervous temperament, and take a lively interest in life, conversation, education, and travel. Being mental, they greatly value knowledge and are constantly either acquiring information or conveying it to others with clearness and ease. Unemotional, quick and clever rather than profound, they meet life with a light, flexible touch, are very adaptable and eager to contact all types of people, seeming capable of being "all things to all men." While some are eminent thinkers, broad and open-minded, others can be superficial and flighty, possessing much book-learning but little wisdom. Filled with an insatiable desire to *know*, they are usually up to the minute on the latest events and developments. And, having an endless fund of small talk as well as an instinctive feeling for what makes news, they can be incessant though interesting talkers, flitting effortlessly from things of local or fleeting interest to matters of world-wide importance.

Abundance of mental energy and a flexible nature enables them to excel as

writers, public speakers, secretaries, agents, and salesmen of all kinds. Gemini people are high-strung and restless at times, but are usually easy-going, cheerful, and sociable, being well-liked for their tolerant, neighborly manner. A flash of anger can impel them to sharp, stinging words; for words are their weapons as well as the tools they love so well to use in shaping their thoughts and those of others. As children, they show much curiosity, are bright and easily guided if reasoned with. They mix freely with others, and unless absorbed in reading, it is difficult for them to remain alone or inactive for long. However, they may become irritable and enervated through prolonged mental activity and may have to be compelled to take some healthful exercise. Ultimate success in life for the Gemini natives usually depends upon learning not to scatter their forces over too wide a field.

Children born from May 22nd to June 10th of this year have the Sun trine Neptune: a sublimating, creative influence, giving the desire and imagination to do great and wonderful things in occult, humane, artistic, or other lines. An inoffensive, idealistic and visionary

nature is likely. At about the same time, the Sun conjoins Mercury, adding vigor and self-assurance, but also stressing the need of not thinking too much of themselves and their ideas. The Sun conjunction Uranus will be an exceedingly dynamic and forceful factor in the lives of those born May 28th to June 19th. It signifies strength of purpose, original traits, unusual talent, leadership. An exaggerated idea of independence and personal worth is an undesirable possibility which can be avoided. The Sun trine Jupiter will confer an optimistic and benevolent disposition, charitable, intellectual, or professional interests, and ample material blessings upon those born May 29th to June 18th. Sun sextile Pluto (May 23rd to June 7th) may manifest as determination, deep thought, effective self-expression. The June 3rd to 21st sextile of Sun and Mars should bestow dignity, forcefulness, and a resourceful nature fond of productive action and practical results.

Mercury sextiles Pluto May 29th to June 2nd, and Mars from then until June 10th, vigorously stimulating all the mental faculties, and resulting in the skill, enthusiasm, initiative, and power so often needed for great achievements. Mercury trine Neptune (May 27th to June 2nd) tends to sensitize the mind, rendering it subtle, inspirational, interested in the occult, but exceedingly able in the everyday world as well. All these children have the powerful trine of Jupiter and Uranus and may eventually develop much zeal for social or educational improvements, faith in human destiny, original, and humane aims. Particularly fortunate are those born May 31st to June 7th when Mercury conjoins Uranus, intimately linking the concrete mental faculties with the dynamic power of genius. There are some among those born in this solar month who could be outstanding writers or leaders in some section of the intellectual field.

Venus conjunction Saturn is likely to prove a sobering influence in the lives of those born June 5th to 19th. Insecurity, loneliness and difficult lessons coming through loved ones may indicate an inner lack needing to be overcome. Or, happiness may be hard to attain unless real affection, generosity, kindness, and a less severe and demanding attitude are cultivated. Venus squares Jupiter June 1st to 14th, indicating the need of acquiring self-restraint, modesty, simple tastes, and emotional balance, while shunning excesses injurious to health and happiness. Venus square Neptune indicates oversensitivity, misunderstandings, self-deception, etc., for those born May 22nd to June 4th, unless they exercise strict honesty, sound morality, and emotional stability and keep their ideals within bounds.

Mars conjunction Pluto intensifies the desires and aspirations of those born May 22nd to 28th, but could lead to implacable feelings, over-exertion, and extreme measures in the name of efficiency or justice, unless curbed. Mars sextile both Uranus and Jupiter (May 22nd to June 8th) is an exceedingly strong, progressive and altruistic combination favoring missionary or charitable work, original and successful enterprises, unusual abilities, and a positive, upright character.

Jupiter square Saturn will require honest application, self-denial and patient persistence of all Geminis born this year as the price of security and success. A wholesome and optimistic attitude towards life, willingness to meet requirements and duties, and faith in eternal order and justice will do much to minimize this influence.

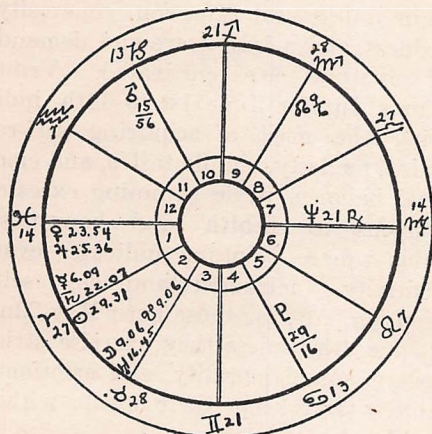
Perhaps little can be said regarding the sextile of Pluto to Uranus and Neptune, active all the solar month, except that it is a configuration of great and varied possibilities, suggesting latent spiritual faculties or participation in an advanced social order during adult life.

Reading for a Subscriber's Child

SHIRLEY A. M.

Born April 20, 1939, 3:40 A.M.

Latitude 38 N. Longitude 122 W.



With common signs on the angles and the Sun in the cardinal sign of Aries, this child is an adaptable and sometimes changeable person. The majority of the planets, seven in all, are posited in the first and second houses, indicating a concentration of activity through her own efforts and personality in the interest of possessions. This may manifest in a material sense as well as in an inner possession of knowledge or spiritual understanding.

Pisces on the Ascendant, with Venus and Jupiter both there, shows a strong emotional nature that is charitable and compassionate. People with this configuration are usually timid, and tearful on the slightest provocation. The Moon is in her exaltation sign, Taurus, which furthers the affable and pleasing disposition of Pisces, but gives more determination and conservatism to the otherwise easy going Pisces Ascendant.

The Sun in Aries gives energy and enthusiasm to aid in Shirley's accomplishments. The Moon is in conjunction with Uranus in Taurus, and trine to Mars in Capricorn, further supplying ambition and incentive for activity. Mars in Capricorn adds to the character

strength and courage, self-reliance and assurance, capability of carrying responsibility, with persistence to overcome all obstacles. Uranus trine Mars gives an ambitious, original, and intuitive mind. This configuration gives a natural inventive ability usually expressed along electrical lines or some other unusual direction, for these aspects are one of the marks of the pioneer of the Aquarian Age. This could manifest in improved methods in aiding the sick and afflicted.

While Shirley is a dreamer of dreams, she is also practical and energetic in a degree sufficient to make her dreams come true if she wills to do so. If she rises above all petty distinction of race, color, or creed and follows her natural tendency of serving humanity, she will be able to go far in her accomplishments. Sagittarius on the Midheaven and Jupiter in Pisces indicates the vocation, which naturally turns to philanthropic affairs. She is ready and willing to help the sick and unfortunate. She also has a love for music and art, and the conjunction of Jupiter with Venus gives ability to execute these arts.

The Part of Fortune, which indicates material gain, is in the 1st house in conjunction to Venus and Jupiter in Pisces, which points toward the drama as another favorable field of endeavor. The strong emotional nature is able to, and does, dramatize everything. Aries gives mental alertness, wit, and cleverness at repartee. However, one drawback in this direction is the inability to memorize. If special effort is taken to cultivate a system of memorizing early in life it will be of great benefit to Shirley.

From a health standpoint, the vitality should be conserved by learning to expend only the energy which is necessary for her regular activities. There is a tendency toward over-indulgence in eating which should be carefully curbed during the early years.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No readings given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—Editor.

Electrician. Technical Advisor

EDWARD J. B.—Born May 9, 1913, 2:00 P.M. Lat. 41 N. Long. 74 W. This chart shows exceptional ability as a technician, especially along the lines of electricity or in aerial navigation. Uranus placed in its own sign, Aquarius, sextile to Mars, and trine to Saturn, provides a high degree of ingenuity and resourcefulness. With Mars placed in Aries, the more venturesome the undertaking appears the more it appeals to this native. There is considerable mechanical and inventive genius indicated. The Sun in Taurus trine to Jupiter in Capricorn is particularly favorable for governmental offices. Mars sextile Saturn gives capabilities for intense, sustained action, as well as executive ability. Uranus trine Saturn gives ability as an official in large corporations, particularly those dealing with aviation.

Lawyer. Naturopath

WARNER T.—Born August 22, 1901, 3:00 P.M. Lat. 50 N. Long. 14 E. This chart strongly indicates ability as a lawyer. Mars in Libra in the Midheaven is excellent testimony for law, and gives much activity in this line. Sagittarius on the Ascendant favors law. The Moon in Sagittarius brings the ability as a lawyer, a natural teacher, a philosopher. There is good judgment, and likelihood of appearing before the public. With Uranus on the Ascendant, this native may assist in carrying on great revolutionary reforms through politics. The Sun and Mercury in Leo sextile to Mars makes a splendid orator. Jupiter, ruler of the Ascendant, in Capricorn gives success as an executive, or as a government employee. Venus, ruler of Midheaven, in Virgo shows gain by matters connected with health: nursing, health foods, or methods of healing.

Commercial Artist. Entertainer

FREDERICK A. R.—Born April 24, 1919, 10:00 A.M. Lat. 44 N. Long. 70 W. There are strong indications in this chart of success as a commercial artist as well as in other lines of art, music, and drama. Pisces as ruler of the Midheaven, and Neptune in 1st house in Leo, favors art of various types. The Sun in Taurus gives a love of nature, art, music, and entertainment. Venus in Gemini shows profit through writing, speaking, music, and art. Jupiter in Cancer, which rules the Ascendant, endows one with a vivid and fruitful imagination and a fondness for all fine arts and higher types of amusements, as well as success in investments in house and land. Mercury sextile Venus shows money earned by the wits, speaking, writing, and manual dexterity.

Chemist. Technician

HYPATIA L. P.—Born June 11, 1905, 5:00 P.M. Lat. 35 N. Long. 33 E. The planet Mercury rules the Midheaven and is placed in Gemini, giving a strong mercurial influence for the vocation. There are indications of a combination of the sciences and arts in this chart. Chemistry is shown by the Virgo Midheaven and Scorpio Ascendant. There is also ability in drafting and technical work, especially in the use of instruments used for healing purposes, such as light therapy, color therapy, X-ray, etc. Mars in Scorpio trine to Neptune and sextile to Uranus adds to the mechanical ability in these lines, as well as favors investigation in mysterious or secret missions or work of a peculiar nature. With Venus in Taurus and the Moon in Libra, there is skill and interest in the arts, music, painting, scenery, etc., which could be used in photography, engraving, and designing.

Monthly News Interpreted

Cause of Juvenile Crime

The reason for much of the tendency of youth toward crime today is set forth by Walter Jack in *The Scottish Rite News* of Erie, Pennsylvania, as follows: "A young girl about sixteen, took a newspaper and flaunted it before the writer, saying: 'This is the kind of stuff you are giving us young people. Look at this. The front page has nothing but crime, sex, and bad pictures. What can you expect of boys and girls, if that is all they see in the papers? They can't help but see it. See the headlines. You can read them clear across the room. You can't forget them. They are the things that we young people are fed up on.'"—*Signs of the Times*, April, 1946.

Certainly the above article contains quite a startling indictment for the adult individuals who are the public's principal source of news and general entertainment. And the deplorable part of it is that the indictment is all too true. There was a time when the *Police Gazette* was a publication that stood quite alone in the line of literature which it presented to the world, and it most certainly was not permitted in homes of culture and refinement. But now our newsstands are flooded with literature and illustrations which make that publication look mild indeed.

Leading magazines are filled with questionable literature. Moving picture producers seem to be vying with each other in placing before the public pictures which go further and further toward playing up the shady side of life—featuring women and men who spend most of their time drinking, smoking, gambling, careless of morals and personal responsibilities.

Modern art, too, seems to have lost all sense of harmony, beauty, and grace, and much of it appears like the imagining of a distorted brain. Even murder and theft is oftentimes partially glorified in pictures and radio programs, and the majority of the newspaper "funnies" intended to amuse children

are coarse, depicting characters which no child should be permitted to know, much less associate with—for here again we find drinking, smoking, killing, and undesirable language used.

Evil practice of any kind is not in line with evolution and if continued for long certainly brings about its own retribution. Individuals, yes, and nations, are often allowed to go far in their destructive activities, but sooner or later adjustments are sure to come. No individual or association of individuals is greater than the God of our solar system, and so there always comes a time when evil is checked, and often the process is most painful. All sorrow and suffering has come into this world of ours through wrongdoing, and the only way to banish it is through doing that which is right. We all have within us that divine spark which will guide us aright if we will but listen and not allow an indulgence in the lower emotions to rule our thoughts and actions.

The people of the world must awake to the great danger which they are attracting to themselves if the world is to escape another major catastrophe such as wiped out the greater number of the inhabitants of the once great continent of Atlantis. The remedy has been given to us if we wish to apply it: Do unto others as you would have others do unto you. That simple precept, if lived, would very soon clear up the present world conditions and put humanity on a safe foundation.

Cosmic law is unceasing in its manifestation, and it always works for good; it brought our solar system into existence and it is perpetuating its subsistence. Therefore, in time, all that becomes a hindrance to progress must of necessity either change or else be removed; and mankind is no exception to the rule. Those with vision do see clearly that humanity is rapidly ap-

proaching a tremendous crisis which can only be averted by a radical change in its manner of living: virtue must replace vice; murder, theft, jealousy, greed, hate, dishonesty, et cetera, must be transformed by the cleansing power of love—and it can be done. Two paths are clearly marked out before us at this present time: filth, degradation, and ultimate destruction, or progress, growth—a perfected humanity. *This day let us choose.*

The Elusive Poltergeist

LONDON—Reports of a ghost that was haunting a little family in Crawley have excited so much attention that they recently brought about an investigation by Harry Price, the psychic expert.

From the nature of the manifestations, they were believed by superstitious Crawleyites to be the work of a poltergeist—one of those pranking spirits credited with making mysterious noises and moving objects with unseen hands. This poltergeist was reported to have fastened itself particularly on a 12-year-old boy.

When the investigation was over Mr. Price announced in effect, that he was as puzzled as ever about the reality of poltergeists.

The story begins in 1944 in the bedroom bomb-shelter of Mrs. A. M. Rhodes during an air raid. Mrs. Rhodes and her grandson, Alan, were crouched in the shelter. There came a tapping. Mrs. Rhodes thought it was the concussion of anti-aircraft fire. Alan said it was a tune being tapped out.

From then on there was no peace in the cottage. Tapping on the shelter continued. Mrs. Rhodes had the shelter moved. The tapping shifted to the walls and bedsteads. Other poltergeistly manifestations followed—furniture was shoved about, linens stacked in empty rooms, doors locked and unlocked, blankets swept off beds at night. The banging, rustling and scratching went on.—*Los Angeles Examiner*, April 7, 1946.

Poltergeists really do exist and are not just a figment of the imagination. Though unseen by the most of people they are just as real as are many other beings which have tangible bodies.

To understand what the poltergeist is one must know something of man's vehicles in which he is expressing in the physical world. Besides the dense, physical body which is visible to all who are not blind, he has three more vehicles

invisible to all who have not some slight extension of sight, namely: a vital body, a desire body, and a mental body. At the change called death, man casts off his physical body, and very soon after death he discards the two lower ethers which compose the most dense part of his vital body. Later in his heaven world existence he also discards his desire body and passes on into still higher worlds.

Ordinarily when the vital body's lower ethers and the desire body are discarded they disintegrate and are resolved back into their original primordial elements. However, when an individual has led a particularly evil life, neither these lower ethers of the vital body nor the desire body disintegrate for a considerable length of time; but instead they interlock and have a tenacious hold on life, sometimes leading a separate existence for many years; and these spiritless shells, so to speak, can be taken possession of by certain astral entities who may inhabit them for a considerable length of time. It is these beings, Max Heindel states, "which delight in posing as 'angels' in spiritualistic seances. . . . The so-called 'poltergeist' which enjoys breaking dishes, upsetting tables, knocking hats over the heads of the delighted audience, and similar horseplay, is also in this class."

The best way to get rid of such annoying entities is *indifference*. To fight evil on any plane tends to keep it alive; but practiced indifference *withers* both on the physical as well as on the higher planes. In the case of the poltergeists, they are trying to attract attention to themselves and when they meet nothing but indifference they soon tire of that kind of effort and move on to some other sort of endeavor. In practicing indifference one should fill the mind with something that is good and ideal and by the power of the will hold it there for some time. This remedy will work if persistently applied, for it is in harmony with cosmic law.

READERS' QUESTIONS

The Use of Animal Products as Food

Question:

In view of the fact that you are vegetarians from the standpoint of considering life sacred, what is your attitude toward the use of milk, cheese, eggs, etc., which undoubtedly involves the exploitation and killing of animals?

Answer:

The basis for the view of The Rosicrucian Fellowship toward the use of the above-mentioned products for food is found in the following statements by Max Heindel:

"Several very important food products from animals, such as milk, cheese, and butter, may be used. These are the results of the *processes* of life and require no tragedies to convert them into food. Milk, which is an important food for the occult student, contains no earthly matter of any consequence and has an influence upon the body possessed by no other food.

"During the Moon Period man was fed upon the milk of Nature. Universal food was absorbed by him and the use of milk has a tendency to put him in touch with the cosmic forces and enable him to heal others."—*The Rosicrucian Cosmo-Conception*, page 447.

"If it is possible for you to get milk directly it has been milked from the cow, that will be a wonderful help to you, for at that time the milk is surcharged with the healthy animal ether."—*Rays from the Rose Cross*, January, 1918.

"Milk is obtained by a vital process and has a greater quantity of ether than any other food."—*Rays from the Rose Cross*, June, 1918.

In discussing this question, it should be understood from the beginning that the Rosicrucian view as stated in the above quotations is to be taken in the light of conditions as they prevailed in past years when cows, goats, chickens, etc., were largely home owned and well treated by their owners. Because man has lived so at variance with God's laws, and allowed greed and selfishness to direct his activities, many abnormal and inhuman conditions now exist. One of these is to be found in the large modern dairies, where little consideration is given the cows except to keep them physically healthy and productive. In many instances the calves are taken from the mothers at an early age and killed for the rennet to be used in making cheese. Such practices are certainly greatly to be deplored, and much unpleasant destiny is being generated by the individuals indulging in them.

If man lived according to the Law of Love, these and other abnormal, vicious conditions would not exist. The following of the precept, "Live, and let live," would bring about an entirely different arrangement of things. The group spirits which govern the animals and regulate their birth would then gradually withdraw their charges from manifestation, so that there would be no surplus. We would need then neither to kill the animals for food nor exploit them for money making purposes.

In the meantime, it is for the pioneers to encourage *education* which will inculcate and foster higher standards of living. Each individual has the responsibility of living in accordance with his highest understanding of Truth, but we can hardly expect the masses of humanity to accept *suddenly* ideals which are much higher than those they have

been long accustomed to accepting.

In connection with this matter, we might add that due consideration should be given to the fact that the association of the animals with man gives opportunity for much progress by the animals, as well as by the humans who care for them. Certainly, many people treat their animals well, from the standpoint of "good business," if for no other reason. Many treasure and make virtual pets of them. In such cases the "younger brothers" advance much more rapidly than they would otherwise, and the owners also reap their due reward.

Max Heindel has also pointed out that: "The Rosicrucians do not teach that everyone should be a vegetarian at once. In fact, they teach that . . . only those who live an active life, where the abundance of energy generated by the vegetarian food can be thrown off, or who transmute that energy into spiritual endeavor, can thrive on the vegetarian diet. Besides, we recognize that the heredity of many generations has made man partly carnivorous, so that in the case of most people the change from the mixed diet of vegetables should be gradual. The diet which suits one man is not fitted for another, according to the old proverb that "one man's meat is another man's poison." No hard and fast rules can be laid down which will apply equally to all people. Therefore, *everything that we eat as well as everything else connected with our personality should be determined by ourselves individually.*"

THE INTELLECTUAL ZODIAC

Question:

In astrology we work with an imaginary zodiac, divided into twelve signs of 30 degrees each, which do not correspond to the real signs. The influence of the real zodiac is not felt. Why is this? What forces are behind the imaginary signs?

Answer:

The answer to these questions lies in

the difference between the zodiacal constellations and the so-called intellectual zodiac. The explanation is as follows:

A certain group of stars in the heavens is called *Aries*, another group, located close to them, is called *Taurus*; a third group of fixed stars is called *Gemini*, and so on. These twelve constellations or groups of stars, as seen in the heavens, always remain in the same relative position, and they are therefore almost unchangeable.

Through all the centuries of which we have record, these stars have remained in the same group and in about the same relative position, one to another, and through these constellations the Sun circles from year to year with unvarying precision. But *owing to the fact that the axis of the earth inclines toward the Sun and has a wobbling motion, similar to that of a spinning top which has almost spent its force*, the motion of the Sun appears to be uneven, and each year, when it enters the constellation *Aries*, crossing the earth's equator, *it is a little earlier than the year before. It precedes.*

Thus the point, where the Sun crosses the equator at the Vernal Equinox, moves backward from year to year at the rate of one degree in seventy-two years, one constellation in two thousand and one hundred years, and the whole twelve signs in twenty-five thousand eight hundred and fifty-six years (a Great Sidereal Year).

It has been observed that no matter where in the zodiac the Sun crosses the equator, a certain physical effect takes place. The flowers begin to sprout out of the earth, the birds begin to mate, the mute earth is awakened to new life, new hope, and new song. Also the spiritual effects following the Sun's entrance into the Northern hemisphere at the Vernal Equinox has been observed to remain unchanged. Therefore, the first thirty degrees from that point, where the Sun crosses the equator, are called *Aries*, the


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NUTRITION AND HEALTH

The Assimilative Process

By PERL AMELIA WILLIAMS

God made the human body, and it is by far the most exquisite and wonderful organization which has come to us from the Divine hand. It is a study for one's whole life. If an undevout astronomer is mad, an undevout physiologist is still madder—Beecher.

 HE study of the human body in the light of occult philosophy becomes an inspiring revelation of the infinite wisdom of our divine Creator, in whose image we are made. Man, the threefold Spirit, possessed of Godlike potentialities, is the microcosmic replica of the macrocosmic universe, and has, through the agency of mighty spiritual Hierarchies, had embodied in the anatomical and physiological patterns of his physical body the secrets of the universe itself. The spiritually inclined student can but feel a wholehearted awe and reverence for the divine omniscience revealed by a consideration of the infinitely complex organic and functional processes of the physical vehicle, the mysterious inter-relation and co-ordination of which make it possible for the Ego to take advantage in such a proficient manner of the opportunity for progress offered by experience in this material world.

For example, there is the mystery of assimilation. We are told that "assimilation is the process whereby the different nutritive elements of food are incorporated into the body of plant, animal, and man," and also that "it is a truism that we live not by what we eat, but by what we assimilate." In view of these statements, the problem of

assimilation appears a vital one, and those who have difficulty in assimilating their food properly may be concerned as to how they can better adjust the assimilative process in their bodies. This involves both a physical and a spiritual consideration.

From the physical viewpoint, it is necessary to understand, first of all, the law of assimilation, so that we may know the degree of assimilability of different foods and be prepared to select those most easily assimilable. This law requires that every particle of food we eat must be overcome and made subject to ourselves before it can be built into our bodies. Hence the assimilability of foods depends to a large extent upon the degree of consciousness of the cells composing them.

In view of the above, it might appear at first glance that minerals would be ideal foods for human consumption, but such is not the case. Human beings are not organized in such a manner that they can live upon solid minerals, which have no *separate vital body*. "When a purely mineral substance, such as salt, is eaten, it passes through the body leaving behind it but very little waste. What it does leave, however, is of a very injurious nature."

The plant kingdom, a rung higher

than the minerals on the ladder of evolution, is so organized that it can assimilate the mineral compounds found in the earth. In turn, man and animal can digest and assimilate the plants and thus obtain the chemical compounds required to nourish and sustain their physical bodies. The consciousness of the plant kingdom is that of dreamless sleep, and therefore little energy is required to assimilate food derived from the plants. Furthermore, since the plant cells have little individuality of their own, the life ensouling them does not seek to escape as quickly as that ensouling more highly developed forms. Thus a diet of fruits, vegetables, and nuts, particularly when fresh and interpenetrated with much ether, provides more enduring strength than does a meat diet, and is ideal for those whose assimilative powers are below par.

Another factor in assimilation is the vital fluid or solar energy which constantly pours into the body through the spleen, a specialized organ for the attraction of universal ether. *This vital fluid is the cementing factor in assimilation*, and during digestion an extra quantity of it is necessary for use inside the body. Hence the heartier we have eaten, the greater the quantity of vital fluid expended *within the body*, and the weaker the power of the outrushing currents of the vital body. Thus we are most susceptible to disease when we overeat.

Assimilation proper does not actually begin until the seventh year of the human being's life. In the period immediately following birth the different vehicles interpenetrate one another, but though they are all present, as in adult life, they are merely present. Their positive faculties are inactive, because the vital body cannot yet use the forces which operate along the positive pole of the ether. Assimilation, therefore, which works along the positive pole of the chemical ether, is very dainty during childhood, and what there is of it is

due to the macrocosmic vital body, the ethers which act as a womb for the child's vital body until the seventh year gradually ripening it during that period.

The forces which work along the positive pole of the chemical ether, attracting the needed elements and building them into the tissues of the forms concerned, are the nature forces composed largely of our so-called dead who have entered heaven and are there learning to build the bodies we use here. They are directed by teachers belonging to higher life waves, among them the angels, who are particularly concerned with assimilation, growth, and propagation. These forces work in a marvelously selective way which bespeaks the direction of divine Intelligence, and which well illustrates the law of service that operates throughout the universe.

Spiritual students often have more difficulty than other people in assimilating their food. Obviously, all factors involved in changing the food into a condition required for its assimilation must be considered, but there is also another point which should not be overlooked. In many cases inadequate assimilation may be due temporarily to the fact that those who endeavor to live the spiritual life attract more of the light and reflecting ethers and less of the chemical and life ethers. Since it is the chemical ether, in particular, which provides ingress for the forces attracting and building food into the body, care should be taken to select food containing as much of this ether as possible. Assimilation is also furthered by preparing food temptingly, so that it will be received in a welcome, appreciative manner.

To consider the process of assimilation from the more spiritual viewpoint, it is necessary to proceed from the basis of man as primarily a Spirit. The Western Wisdom Teachings postulate the doctrine that at the beginning of a septenary period of time man as a virgin

spirit was differentiated in God and set forth on an involutionary and evolutionary journey during which he was to unfold his latent potentialities into dynamic powers. Various mighty Intelligences aided at different times in furthering the involutionary process.

The Spirit is threefold, having the three aspects designated as the Divine Spirit, the Life Spirit, and the Human Spirit. Each of these aspects was aroused into activity by one of the twelve great creative Hierarchies which have assisted in our evolution. In the second Revolution of the Sun Period the Lords of Wisdom, correlated to the zodiacal sign Virgo, radiated to man the germ of the vital body and gave it the power of furthering growth and propagation through the glands, etc. In the Sixth Revolution they awakened in man the germ of the second aspect of the threefold Spirit—the Life Spirit.

The three attributes of God, and of man as a God-in-the-making, are Will, Wisdom, and Activity. The second of these, the Love-Wisdom, or Christ Principle, is the cohesive attribute upon which all nutrition and growth is based, and is linked with the Life Spirit. The Life Spirit is reflected in the vital body, the highest expression of which is the blood, the carrier of nourishment to all parts of the body. The ductless glands are an expression of the vital body, and the Life Spirit has its seat primarily in the pituitary body, and secondarily in the heart, the latter being the gateway through which the blood goes forth to every part of the physical vehicle.

Astrologically, we find that Uranus rules intuition, that faculty by means of which the Ego may contact cosmic wisdom through the Life Spirit, which is directly linked with the Christ or Love-Wisdom Principle in man. Uranus, also, along with its lower octave, Venus, rules assimilation, the latter functioning during the first fourteen years of the child's life.

Venus rules the thymus gland, which is the link between the child and its

parents until the former has reached the age of puberty. During ante-natal and the first fourteen years of post-natal life the child draws from the thymus gland a spiritual essence stored there by the parents. By means of this essence the child is able to accomplish the alchemy of the blood until the desire body becomes dynamically active and he can manufacture his own red blood corpuscles. Then the thymus gland atrophies, and from then on Uranus has charge of growth and assimilation as described in the following:

"It is well known that all things, our food included, radiate from themselves continually small particles which give an index of the things whence they emanate, its quality included. Thus when we lift the food to our mouth a number of these invisible particles enter the nose and by excitation of the olfactory tract convey to us a knowledge whether the food we are about to take is suitable for this purpose or not, the sense of smell warning us to discard such foods as have a noxious odor, etc. But besides those particles which attract or repel us from food by their action upon the olfactory tract through the sense of smell, there are others which penetrate the sphenoid bone, impinge upon the pituitary body and start the Uranian alchemy by which a secretion is formed and injected into the blood. This furthers assimilation through the chemical ether, thus affecting the normal growth and well-being of the body through life."

Max Heindel also points out that "there is a physical connection between the pituitary body, the principal organ of assimilation, and therefore of growth, and the adrenals, which eliminate the waste and assimilate the proteins. These are also physically connected both with the spleen and the thymus and thyroid glands. The pituitary body is ruled by Uranus, which is the higher octave of Venus, the ruler of the solar plexus where the seed atom of the vital body is

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Astrology and Healing



As a means of diagnosing human ailments, the science of astrology stands supreme, for it indicates clearly to the competent astrologer both the nature of the illness and the imperfection of character which caused it. However, the use to which this information is put, or the attitude with which it is handled, demands the most careful discrimination.

No matter what the affliction revealed by the horoscope, the stars did not *cause* it. They simply bespeak a disobedience to God's laws which has manifested as an imbalance in the physical or mental vehicles, and which can be permanently corrected only by a change of character. These imbalances should be recognized for what they are: assignments to master in God's great school.

Intelligent people expect to pay the penalty for breaking a law of the land, even if ignorant of it. So it is on the spiritual and moral planes. If we indulge in criticism, hatred, greed, etc., we shall surely reap in physical debilitation. However, we are not *compelled* to direct our energies negatively, no matter what the aspects, and we are simply weak when we "blame the stars."

We are living on the material plane in a physical body, but we should always remember that we are *essentially* spirit. By directing our mind toward things of the spirit we may so elevate our consciousness that we naturally

work in harmony with cosmic law. Then we can say from the heart, "I am the master of my fate, I am the captain of my soul."

By use of the will and mind in love and service to others we may change our inner natures to such an extent that our outer selves will reflect the serene beauties of spirit triumphant. Then we shall be using astrology properly—as an aid in developing character.

* * *

Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

May	4—11—19—26
June	1— 7—15—22—28
July	5—12—19—26

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing*.

* * *

PATIENTS' LETTERS

Massachusetts, March 28, 1946.
The Rosicrucian Fellowship
Dear Friends:

Just a line to let you know how much better I am. I can hardly believe that one

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The Rosicrucian Fellowship

Oceanside, California, U.S.A.

could recover as much as I have in such a short time. My friends look at me and say that it does not seem that I could have been so sick as I was.

I have no trouble now with the fruits and vegetables since I have given up meat. Formerly I could not eat any acid fruit, but now I can take grapefruit, pineapple, and all kinds of vegetables. I trust God will bless you in this splendid work.

—Y.E.

New Jersey, February, 1946.

The Rosicrucian Fellowship
Oceanside, California

Dear Healing Department:

I was discharged from the doctor's care yesterday, and I am *so grateful*. God has been very good to me. My hand is straight, my crushed bones are healed, and only one fracture is not yet well.

It has been a miracle. If we believed in talking about these things, I could tell you of forces moving my bones in the night, and of strength being given me to go on with my work every day. Isn't it wonderful? Thank you for all you have done—for all you have taught me and for your prayers.

—R.P.

New Hampshire, February 19, 1946.

The Rosicrucian Fellowship

Dear Friends:

Thank you for your kind letter. I received definite aid from the Invisible Helpers after writing my letter to you.

Of course I knew this would happen, but it is still a marvelous thing to be able to feel that sudden resurgence of vitality. I can tell the minute it starts. I was able to keep my lecture date just three days after getting out of bed.

—A.C.M.

To Restore Your Health

YOU MAY SOLICIT the aid of the Invisible Helpers who work on the body of the patient during sleep. They are under the instruction of the Elder Brothers of the Rosicrucian Order. Contact with them is made through application to the Healing Department, and maintained by a weekly report. You will receive suggestions on diet, exercise, etc. in harmony with the work of the Invisible Helpers. This Department is supported by free-will offerings. If you are ill and would like to avail yourself of the help to be obtained through this system of healing, address,

THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U.S.A.



Children's Department

Plato, Deceased--Speaks

By MARY C. HANSCOM

DEAR Children, this should be an obituary. Maybe it is. Anyway, these are my parting words to you—because my physical body has at last been put to rest. Now you who are Rosicrucian students, of course, know that death is only a passing from the physical into a higher state. Besides, I was very old, and during my long life as watchdog at Mt. Ecclesia I was run over by speeding cars twice, and one time when thieves were trying to steal the workers' cars, I, of course, got after them and they threw acid in my eyes. On account of that I was blind in one eye; so I have been pretty well crippled up for the last five or six years. But regardless of how I felt, I never lost an hour's work as watchdog, except when I was in the hospital getting my bones mended.

I had known for a long time that I would have to give up my old body, and I would have given up long before creeping paralysis set in, which finally finished me, if I had not loved my folks so much and so hard. I hated to leave them and our lovely grounds unguarded; my job was important!

But just last week after being almost helpless for days I found that all my strength was leaving me. I could not

even move as I lay on my bed in my tent at the foot of the stairs at Ecclesia cottage. All I could do was follow my beloved friends' movements as they worked over me. I could still see and move my eyes around. I could hear, too, and how I thanked them with my heart and eyes every time they did something to me to make me more comfortable. I could not bark nor cry out, all I could do was lie there and suffer regardless of all the expert medical care and love I was receiving. Finally my nurses did not know what next to do. They sat down and prayed a while for guidance. They just could not stand to see me suffering; they knew my body was worn out. Finally they decided to call the doctor again—the doctor I liked so much, who mended my broken bones and made me walk again when my hip was broken.

My heart started beating faster when I heard the doctor's car drive up. He is such a *good* doctor. I was glad to have him examine me; he turned me over and sounded my heart and did a lot of things to me. Finally, he said to my folks that he did not think I could live through the day, and that he thought it would be a kindness to give me a hypodermic and relieve me of the final painful struggle. It was terribly

hard for my folks to say yes. Again they prayed for guidance, and after a while they very reluctantly said, "All right. Go ahead."

It made me sad to think of leaving all those dear humans who had always been so good to me; and now at my passing they had sent for this doctor who was my friend and so kind. As he got the hypodermic ready I took one last long loving look at my human friends.

I had been put to sleep before by this same doctor but this time I was helped clear out of the body for good. Strange to say, I was not afraid of the needle or at being helped out, because the act was one of love on the part of my folks and the doctor. Besides, I had been such a lot of work and worry to my folks, as they had to clean my bed and my body, and feed me. Now I could not eat any more either, and I honestly welcomed the release that was coming. I hurt inside so bad I knew I could not stand the pain another hour.

Seeing tears in the eyes of the two dear ones who had nursed me so faithfully, I cried with them because I could not stand to see them sad. I would have liked to comfort them somehow. As the doctor slid the hypodermic needle just under the skin, I took one long last look at my beloved nurses.

The next thing I knew my real self was outside of that battered old worn-out body of mine, and I was feeling light as a feather and began to frisk and run all over the grounds like a silly puppy.

I ran to the Temple and dining hall, and all the places where gophers hide out, and places where stray cats sneak in. I went to the 'doors of the workers' cottages where there was always a plate of food waiting for me; then I raced down to Mother Heindel's cottage to see if she was home and get my usual special dog biscuit or perhaps a bit of candy. Strange to say, I really was not hungry. I just wanted to see that everything was in order. Then I thought of my folks and the doctor standing so sad like over

me a few moments before and I rushed back to my bed. The doctor had left, and there lay my worn-out body. My folks had just finished wrapping it in a blanket, getting it ready to put away so that it could return to the dust from which it came.

Then somehow, I seemed to sleep for a while. I just forgot things. But since I came awake again I find that my folks have planted my body over near West Hall. It is a grand spot right under a beautiful acacia tree and the acacia drapes over the spot making an artistic canopy over it. I hear from my folks' conversation that they are going to place a head stone there and will put a coping around the spot. I expect they will put my name on the headstone, too, they are that thoughtful.

Now, Children, please don't feel badly because my body has gone back to mother earth. I, the real Plato dog, am still alive, and although not seen by many folks, I guard them and the property the same as during all the long years that I was watchdog; and another thing, I am not alone here. There are many animals and many humans who have also worn out their bodies. (Later I am going to find a cat that I just noticed scamper under the fence.)

And I want to tell you that I have found a very special man friend who passed out of his body quite a while before me. He was sick, too. He was one of our gardeners at Mt. Ecclesia. That very first day I was free from my suffering body I heard a familiar whistle, and looking in the distance saw this gardener come walking toward me with outstretched arms and something in his hand for me to eat. He kept on whistling for me to come and I dashed into his arms when he bent down to me, and I licked his face as he exclaimed joyfully, "Old boy, I knew you would come. I have been waiting for you." He smoothed my coat admiringly and rubbed my ears the way he always used to do, and said to me that I had been a handsome dog in the old body, but now

I was positively beautiful and so healthy and strong. With that I got playful, and so did he. He threw me over and I got up and jumped on him. I got a little rough pulling his pant's leg and pretending I was biting him.

But he soon calmed me, telling me to lie down. Then he sat down beside me, sighed a contented sigh as he exclaimed, "Isn't it grand, Plato, not to be in pain any more?"

In the course of his conversation he told me that soon I would rest for a while, and sleep some more, then later when the Group Spirit of dog animals would find it is time for me to take on an active physical life again my "real self" will be born into a body, and you may be sure that I will be born at Mt. Ecclesia.

So don't worry about my passing out of your lives for a while. I will be back before very long, perhaps before you children grow up—or soon after, and many of my old friends and most loved ones at Mt. Ecclesia will still be there. I could never leave them for good and always, because I love them all so very, very much. And note this: I most likely will be born a big dog with a short tail like before. So be on the lookout. I will come bringing all the education I got during this last life with me and will not forget that I can sit up, speak when asked to, climb ladders for rocks thrown in high places, open doors with my nose, and ride on the running board of the truck, and find the same rock no matter how deep in the weeds it goes when thrown.

Once when one of the men workers was washing clothes down in the wash house, I brought him a rock asking him to throw it for me. He wouldn't throw it but told me to put it in the wash tub, which I did. But he couldn't get rid of me that easy. I just sat right there and barked and poked him in the legs until he fished out that rock from the wash water and threw it for me. That was a new kind of game, so after that I always

placed a stone or rock in the wash tub every time any of the workers washed clothes and they had to pick it out of the water and throw it for me. That was great fun, though sometimes they got mad at me. But they seemed to laugh inside at the same time.

Mt. Ecclesia is such a grand place to live and, dear Children, whenever you visit there remember and tell my folks that I have told you that I love them, and that I will never forget any of them, especially the two dear ones who worked over me trying to make me well. Their love I take with me, it is the keynote on which I am building for my next earth life.

And, Children, some day when you are at Mt. Ecclesia and you see a dog sitting close against the dining room door, and every worker hands him a piece of bread with butter on it as they come out, no matter what that dog looks like—that's me! Plato back on the job again as watchdog at Mt. Ecclesia.

Good-bye for now, but remember, I'll be seeing you.

Your friend,
PLATO

AMERICA NEEDS PRESS AGENT

(Continued from page 253)

with fine furnishings, beautiful gardens, parks, etc., are now taken for granted by the majority of people. But, why insist upon fine drapes and useful appliances, why snowy linen and nylon, as long as crime and filth, in revolting headlines, glare from newspapers, blare from broadcasts, perform before us on the screen?

Most people are not bad. The things that they do most of the time are good things. People need new *press agents*. Wouldn't it be refreshing to listen to descriptions of beautiful occasions, happy incidents, noble and inspiring acts—to pick up a newspaper filled with the usual, everyday *close-to-our-hearts happenings*?

MT. ECCLESIA NEWS



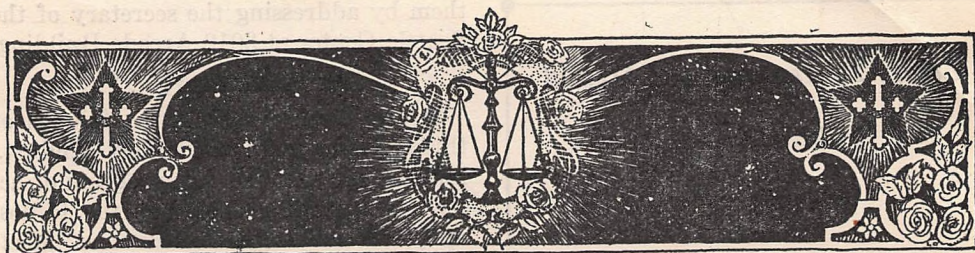
EASTER at Mt. Ecclesia this year was celebrated with the usual services, after a musical program Saturday evening in the dining room. The Sunrise Service at the encircled cross in front of the Library Building began with a Salutation to the Sun rendered by Bugler Robert S. Silber of the U.S.M.C., followed by the community gathering singing, "Christ the Lord Has Risen Today." Mr. Ernest Shelley then delivered the Invocation, which was followed by a piano solo, "The Palms," rendered by Mrs. Pearl Mary Brown. Mrs. Heindel then gave an address on "Christ's Mission to Mankind," in which she stressed not only the tide of joyful thanksgiving which should well up in the heart of humanity at his time, but the feeling of solemn responsibility which should be felt by each individual, especially in the Rosicrucian student for the work that he is able to do in hastening the time of the complete liberation from the earth of the great Sun Spirit who voluntarily comes to our planet for a part of each year in order to permeate it with His own high spiritual vibrations and purify its auric vehicles, all for the benefit of mankind and make possible their redemption.

Mr. Oscar Rufert gave the Scripture reading. Mr. Ernest Shelley pronounced the Benediction. The assembly then sang the Hymn, "He Is Risen," as they marched to the chapel where the regular morning service followed.


At 11:00 o'clock in the morning the extra service was held in the chapel which consisted of music, Bible reading, and an address, by Mr. Reginald Oakley, whose subject was "The Easter Light." The regular evening chapel service was held as usual at 7:30, the lecture being given by Mrs. Crescenta May of Headquarters.

The many friends of Plato, the devoted watch dog at Mount Ecclesia for years, will be interested in reading the account of his recent passing as given in the Children's Department of our magazine this month. A former worker at the Mount, and one of Plato's favorite friends (who should be able to follow his "thinking processes" perfectly!) wrote the story—impersonating Plato. So far we have no canine member to fill Plato's place in our Mt. Ecclesia family, but one of the friends living on the grounds has helped to fill the vacant spot in our hearts by adopting a small, black, thoroughly adorable bit of wriggling puppyhood. Rosie, as she is called, has eyes that sparkle with intelligence, and doubtless has both Venus and Jupiter prominent and well aspected, judging from the rapidity with which she makes friends.

Near West Hall, Rosie's home, lives another of our interesting pets, in his specially built house midst the fragrant eucalyptus branches—Bobo, the macaw. This colorful bird provides daily amusement and enjoyment for the several friends who feed, water, and otherwise provide for his bodily comforts, his descent from the upper limbs of the tree to his roofed-in perch where he eats and drinks being an always intriguing drama in itself! The way he clucks for his favorite foods, dips them into his drinking water before eating, makes his own orangeade (yes!), and various other "mannerisms," all convinces us that he is definitely an advanced member of his life wave! He has an eagle eye, too, with which he detects his friends from quite a distance, and being very affectionate (despite looks to the contrary!), he immediately calls to them vociferously. A great flapping of wings and chuckling welcomes them when they arrive—with food!



Center and Study Group Activities Of The Rosicrucian Fellowship

 IN the March, 1914, issue of the *Echoes* there are the following statements in regard to the attitude of an audience to its lecturer which we may well give thoughtful consideration:

"The one who speaks usually gets the most benefits from the lecture, which should be sufficient for him or her without expression from others. If we tell a speaker the truth, that she or he has not done well, that may be only our view of it, and it may discourage from future efforts. In some cases, of course, it might arouse the person to efforts that would then become creditable, but none of us would think such a course justified. We would think it cruel and rude. As a matter of fact, compliments and adulation are much more dangerous. . .

"Applause, when spontaneous, shows that we have spoken to the emotions, but when our innermost soul has been touched, we are speechless. There are no words adequate to express what we then feel. Therefore, a speaker should discourage expressions concerning his effort, and members of the audience should refrain from giving them. Neither should speakers be discouraged if no expressions of appreciation are forthcoming, but take the silence rather as an indication that they have said something worthy. . . .

"Here on Mt. Ecclesia no word is spoken, either of praise or blame, no

matter who the speaker. We are learning not to discuss lectures, but to take that which has been given, regardless of the source, for what we think it is worth to us."

SEATTLE, WASHINGTON

Two members of this Group took some pictures on the grounds while visiting at Headquarters during February, and now they generously offer to lend them to other Fellowship Groups. They write:

"They are not quite as good as movies, but show the grounds and buildings as one would enter the south gate, walk down the path to the Healing Temple, then through the Sanitarium grounds, with views from the balcony, thence out past Rose Cross Lodge and the western gate. There are thirty-eight of the kodachromes which are suitable for a projector to put on the screen, either a light tinted wall, or a white sheet. The projector can be rented from most Eastman Kodak stores for one or more days. A descriptive index will accompany the kodachromes (miniature transparencies in color) and to this can be added all that has been published concerning the breaking of the ground, the building of the Chapel, the Healing Temple, etc., and so build something quite tangible in the thoughts of those who haven't been able to visit there, and help them to see some of the beauty of the place."

Those who wish to illustrate a lecture with these kodachromes may borrow

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The Rosicrucian Fellowship World Headquarters

OCEANSIDE, CALIFORNIA, U.S.A.

them by addressing the secretary of the Seattle Center at 3012 Arcade Building.

NEW YORK CITY, N. Y.

Recent bulletins from the friends of this city who meet at 52 West 42nd St., indicate a continued full program of activities, including classes in the Philosophy and astrology, Probationers' Meetings, Healing Services, and the Sunday Devotional Service.

We note a timely subject listed for discussion at one of the Friday evening classes: "Hypnotism and Its Effects." Now that the psychiatrists and medical profession at large are experimenting with hypnotism as an aid in correcting mental derangements, and also as an anesthetic, occult students can render valuable service in publicizing the real facts concerning this phase of the "unpardonable sin" and its dangers. Our leaflet giving the occult truths in regard to hypnotic influence will be supplied to those wishing to assist in its distribution.

THE ASSIMILATIVE PROCESS (Continued from page 278)

located. Thus Venus keeps the gate of the vital fluid coming direct from the Sun through the spleen, and Uranus is the warder of the gate where enters the physical food. It is the blending of these two streams which produces the latent power stored up in our vital body until converted to dynamic energy by the Martial desire nature."

The sign Virgo also has to do with the process of assimilation. This sign rules the intestinal tract, where the final steps of preparing the food for assimilation are largely accomplished, and is correlated to the creative Hierarchy called the Lords of Wisdom—which as we have noted started the vital body in the Sun Period.

Thus we see that the process of assimilation is bound up with the Love-Wisdom or Christ Principle, and in proportion as that second Power of God is developed within us we have proper as-

simulation and health. Over-development of the Venusian love ray (which is selfish and possessive), the lower octave of the Uranian ray, or under-development of the Christ Attribute in proportion to the other two Powers of the Spirit, logically results in abnormal conditions of assimilation. The key to a *permanent* adjustment of the assimilative powers therefore lies in the unfolding of the harmonizing and balancing Christ Love *within* us. The intellect requires spiritualization, and the lower nature must be transmuted into the higher faculties. Only thus can we gain the soul power necessary for satisfactory assimilation and the wisdom to select and eat the proper foods in correct amounts and proportions.

THE INTELLECTUAL ZODIAC

(Continued from page 275)

next thirty degrees are called Taurus, and so on through the twelve signs.

This intellectual division of the circle of the zodiac coincides with the constellations in the heavens only once in twenty-five thousand eight hundred and fifty six years. During all the rest of the time the intellectual zodiac moves backward, as explained, on account of the precession of the equinox. The last time the starting point in the intellectual zodiac agreed with the zodiacal constellations was about 500 A.D. A year after these points were in exact agreement, the Sun crossed the equator about fifty seconds of space in the constellation Pisces. The year following it was one minute and forty seconds into Pisces, and it has been creeping backward ever since, until at the present time the Sun crosses the equator in about ten degrees in the constellation Pisces.

From this you will understand that the influences from the real signs of the zodiac are felt. In fact, theirs is the only zodiacal influence which is felt, the intellectual zodiac in no way affecting the vibrations from the mighty Hierarchies composing our zodiac.

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